



Department for the Promotion and
Propagation of the Sāsana

HOW TO LIVE AS
A GOOD BUDDHIST
VOLUME I



Sāsana 2546

2002

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TRANSLATED BY U HAN HTAY
AND U CHIT TIN

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INTRODUCTION

The sun and the moon came into being to dispel darkness and give light to the primeval world fulfilling the wish of human beings.

Despite the appearance of moonlight and sunlight the world had been without the light of the Truth until the Buddha appeared and taught the Dhamma. The Buddha devoted 45 untiring years, day and night, of his life to teaching the Dhamma to all beings of the Three Worlds (the world of brahmas, the world of devas and the world of human beings) for their worldly happiness and prosperity and liberation from the rounds of rebirth. All those profound Teachings were duly recorded in the form of Sutta, Vinaya and Abhidhamma consisting of 84,000 Dhamma units in all.

It is the nature of man to be always watching for a good opportunity which they believe they can use in the best possible way for their own benefit.

In Myanmar today the Teachings of the Buddha are flourishing, with many people gaining all kinds of benefit from the actual practice of the Dhamma. Just as a supermarket offers a variety of things to choose from for those who can afford, so also the Teachings of the Dhamma offer a great many things that can benefit those who are willing and diligent enough to practise them.

Many people, however, are not aware of the fact that they already have got a golden opportunity; their wrong views and wrong ways of thinking have made them suffer a great loss in their lives.

We Myanmars know that this golden opportunity is already here with us; nevertheless we still have two different kinds of Buddhists among us, namely, 'traditional' Buddhists and true Buddhists.

'Traditional' Buddhists are Buddhists just on account of their parents' or ancestors' being Buddhists by tradition; they are Buddhists only in name, knowing little about the Buddha's Teachings and the Path of Practice and consequently failing to practise them.

True Buddhists are those who have a deep sense of reverence for great Attributes of

the Three Gems, who appreciate the debt of gratitude to their parents and teachers, and who believe in kamma and its resultant as well as in the outcome of good deed and bad deed.

These days, despite the Sāsana shining forth like the sun and the moon, nominal Buddhists as well as true Buddhists still find it difficult to have a thorough knowledge of essential Buddhist tenets in the same way as one finds it difficult to find and use precious gems lying deep down in the vast ocean.

This is due to the fact that people these days are so much preoccupied with their family and social responsibilities as well as to the fact that the Teachings of the Buddha are all in Pali which only a very few of them know. It has been the desire of the Department for the Promotion and Propagation of the Sāsana, Ministry of Religious Affairs, to bring out a series of Buddhist publications with the help of Myanmar Buddhist scholars for the benefit of those who have no access to the original Texts in Pali.

It has also been the wish of the Department to make the Teachings available to all Buddhist devotees who not only want to know the Dhamma but also want to practise it. The Department also has a noble desire to see the Sāsana, the Teachings

of the Buddha, endure for a long time.

The Buddha, just after his Enlightenment, urged his 60 Disciples to go on a missionary tour of the region, saying,

“ You now go and blaze the Dhamma abroad for the benefit of many people.


“You explain to them the Dhamma which is well-expounded and good in the beginning, in the middle and in the end.

“In the world there are many people with relatively less moral defilements who are intellectually mature enough to understand the Dhamma but who are not yet in contact with the Dhamma. The world still has people who are intelligent and able enough to attain Magga and Phala Insight.”

Guided by this noble exhortation, the Department for the Promotion and Propagation of the Sāsana has published a book entitled *How to Live as a Good Buddhist* in Myanmar language. The book has enjoyed widespread acclaim by people who find it to be a good guide in understanding and practising the Teachings of the Dhamma. There have been several impressions of the book.

This English version of the book is published by the Department for the Promotion and Propagation of the Sāsanā for the benefit of the whole world.

May the Teachings of the Buddha spread all over the world.



26/6/2002

SANN LWIN

Director-General

Department for the Promotion and
Propagation of the Sāsanā

PREFACE

Human life is a great, precious thing.

Therefore the Buddha constantly teaches the Dhamma called “Five Dullabo”, that is, “Five Rarities” or “Rare Things”, among which the attainment of human life is a rare and precious thing. Rare is the birth of a human being. So a thinking person should understand and use his or her life that is worthy of the present life. Wise use of life must be made everyday, befitting a human being. This fact is basically important because life must be guided by the true and noble teaching called “Dhamma”. A person without Dhamma culture, living a life of negligence, living in ignorance of Dhamma, cannot be termed “a human being” in the best sense of the word. He only wastes his precious time and glorious life. Hence Sale U Ponnýa, the old poet of King Mindon, in his “Rabbit Jataka” warns:-

In these noble days teachers are not lacking to give guidance of noble conduct of life, leading to

nibbānic peace, at every available opportunity. Today the Buddha's Noble Teaching (Sāsana) shines like the sun in midday sky and the way to the Deathlessness (Amata, Nibbāna) can be obtained in many contexts of instruction. Yet if one dislikes and negates the Dhamma by following the path of evil, one becomes the greatest fool on earth, the weakest and the most useless. Moreover, such a heedless person will fall into the four woeful states (apāya), sinking deeper and deeper in the ocean of saṃsāra, the rounds of existence. Hence many human beings lower their human status by following the way of foolishness. Be careful."

In order to avoid the lower states of life and other saṃsāric sufferings, everyone should perform good deeds to promote one's welfare and others' too in the present life while the Sāsana shines brightly. Human life must be used for the maintenance of peace, harmony and moral progress. In this Noble Way both

welfare of the present life as well as the next one can be attained by having good lives in saṃsāra till finally Nibbāna, the supreme and purest reality, is achieved. Anyhow one must follow, in this present life, a way of moral and insightful life. To offer a good and reliable guidance on noble instruction, we have written and published this treatise entitled "How to Live as a Good Buddhist" for the benefit of all peoples in the world.

The Enlightened Buddha teaches that "to listen to the true and noble Dhamma is the rarest opportunity to gain, the hardest achievement in life." It is clear that to hear a true, good, noble Dhamma, or to read a Dhamma book like this one is the rarest chance for a thinking person. For this Dhamma treatise is included in the five rarities of the world, namely, the appearance of the Enlightened One or the attainment of Buddhahood, the rebirth in the human world, the arising of true and noble trust or faith in the heart regarding the Three Gems (Buddha, Dhamma and Saṃgha), becoming a bhikkhu, or sāmaṇera, in the true Sāsana Dispensation, and last but not least, the rarest chance of having to listen to the true and noble Dhamma. Hence the way of righteousness, purity, peace and freedom is the Buddha Dhamma for all. We

arrange this book to suit the needs of three ages of a human being:-

<i>Human Life</i>	<i>Section in this Book</i>
First Stage of Life =	Excellence at the Beginning (Ādikalyāṇa) Section
Second Stage of life=	Excellence at the Middle (Majjhekalyāṇa) Section
Third Stage of Life=	Excellence at the End (Pariyosānakalyāṇa) Section.

Naturally human life is divided into three stages: youth, middle age and old age wherein right view and right conduct must be practised in all spheres, young or old. Then only basic foundation of correct behaviour in thought, word and deed can be laid, especially among the young. Hence, this guide book first deals with "Fundamentals for youth", that is, Excellence at the Beginning (Ādikalyāṇa) Section. If a person is well-trained in the beginning, in the middle and in the final stage with harmonious living in every age-group he or she happens to be, our noble aim to see a good Buddhist will certainly be realized. A harmonious system of teaching, learning and training is essential here.

As “young-age group” must be taught cultured way of life by imparting fundamentals of Dhamma culture when in youth, we begin with “Ādikalyāṇa” section. In this “basic cultural training for the young” (Ādikalyāṇa) we have to show and explain them basic topics, such as How to Pay Homage and Respects, How to Become a Buddhist with Knowledge and Confidence, Taking the Three Refuges, The Way to Observe Moral Precepts, Code of Conduct for Lay People, and Recitation of Glorious Suttas. To be safe from danger and harm, these basic subjects should be imparted to the young people so that they can lead harmless, blameless and useful lives from start to finish.

In their middle age, since they have reached some stage of maturity, they should be taught as shown in the middle section, the Majjhekalāyāṇa period, “Excellence at the Middle”. This section includes Meditation on the Virtues of the Buddha, Counting Holy Beads, Basic Cultural Knowledge of Wrong Deeds, Right Deeds, Act of Charity (Dāna), Observance of Moral Precepts (Sīla), Concentration and Meditation (Bhāvanā) among other facts and Recitation of Holy Suttas with translations.

In the Final Stage of Life “Section of Old Age” (Pariyosānakalyāṇa Section), human

beings need, more than ever, the attainment of right view and right conduct with the sacred practice of Calm (Samatha) and Vipassanā Insight.. And the natural truths of life (Dhamma sabhava principles must be grasped and fully understood in the period of old age. Since life's various ups and downs have been seen, heard, and experienced by most old people with basic Dhamma knowledge at earlier stages, they become mature and ready to realize the ultimate truths and natural laws of life.

Although this "Guide for Good Living" is based on three stages of life, it does not mean dogmatically that youth section must be learned by youths only, nor does it signify that other two sections do not concern young people everywhere. There is no limit to teach life's truths, basic cultural principles and right conduct to one section of an age-group. We only divide sections and principles for the convenience of practice in daily life in a general way. As such everyone, whatever their age, status, position, time, intelligence, can easily make a choice to have both general culture knowledge and particular rule of moral conduct. To stress our aim and emphasis, we would like to declare that anyone, young or old, should study Ādikalyāṇa Section, leading with care and devotion, to ac-

tual practice every day. Those who wish to start teaching and learning in accordance with the "Middle-Age Section" can do so without difficulty. If higher knowledge and conduct is essential for a reader of this treatise, he can take the Final Section for a start. Learners can learn according to their ability and intelligence with complete freedom and choice.

In conclusion, we would like to stress the Buddha's Noble Teaching which declares that human life is the rarest and highest of all existences, surpassing the power and glory of devas, brahmas, and other heavenly beings because of a rare chance to follow the Way of Nibbāna, a rare chance to become a samanera and a bhikkhu, to win Bodhi Enlightenment. So in this human world of "rarest chance to the highest good and practice for the sake of ultimate aim of life", no one should waste his time, energy and opportunity in useless pursuits and wrong aims. Especially for ordinary Buddhists they should try to make themselves good Buddhists by noble, clear knowledge of the basic facts and practices of essential Buddha-Dhamma. Even Myanmars who pay visits abroad and foreigners who come to Myanmar will, it is hoped, gain a deeper knowledge of Buddha-Dhamma by keen study and Dhamma applica-

tion. The general public will get, of course, general knowledge at least.

Our noble wish and fervent desire is to adorn this “Dhamma Jewel” on the right-thinking people everywhere so that they will shine themselves with “Life's Jewel” also, creating unique persons to become true good persons or glorious persons. This achievement alone truly gives security and peace in this life and the next. With the increase of good noble persons in moral and insight endeavour, peace--local, national, world--will appear on earth with Greatest Blessings known as “Maṅgala”, the Auspiciousness. May the world live in peace and happiness!

Department for the Promotion and
Propagation of the Sāsana

A BRIEF LIFE HISTORY OF GOTAMA THE BUDDHA

1. The Future Buddha, known as Bodhisatta in Pali, lived in the remote past and was reborn as Sumedhā the Hermit, four asankhyeyyas and one hundred thousand world-cycles (kappa) ago.

2. At that time Dīpaṅkara the Buddha, the Omniscient One, existed and if the Bodhisatta decided to win Complete Freedom and Purity, he could win it under the feet of the Buddha Dīpaṅkara. Considering that he should teach the Four Noble Truths to the ignorant world, and having universal compassion (Mahā karunā), he renounced the chance of winning nibbānic peace for the sake of the welfare and liberation of all living beings. Indeed, he decided to make all sentient beings free from the sufferings in the circles of births and deaths known as saṁsāra. He wanted to save all persons not only for himself alone in crossing over the ocean of "Saṁsāra."

3. So, the Bodhisatta had to wander through countless lives, four asaṅkhyeyyas and one hundred thousand world-cycles (kappa) with the noble, determined performances of the Bodhisatta virtues to win full Enlightenment or Sammāsambuddha ñāṇa (Supreme Enlightenment). Naturally all true Bodhisattas have to observe Ten Pāramī-Perfections to become Buddhas by their own efforts. The Ten Pāramī-Perfections or Great Liberating Virtues are (1) Generosity/ Alms-giving/ Charity, (2) Morality, (3) Renunciation, (4) Wisdom, (5) Energy/ Effort, (6) Patience/ Forbearance, (7) Truthfulness, (8) Determination/ Resolve, (9) Loving-kindness, and (10) Equanimity. Each Pāramī must be performed at three levels:

Regarding generosity, these are-

- (1) Ordinary Level-- giving away outward things such as gold, silver, horses, elephants, etc.
- (2) Secondary Level-- giving away inner things such as eyes, ears, noses, hands, etc.
- (3) The Highest Level-- giving away one's own life, for the welfare of others.

As each Pāramī contains three levels of supreme performance, there are Thirty Pāramīs in the world of Bodhisattas.

4. And, most remarkably, all true Bodhisattas must renounce completely the following possessions or ownerships. In this way they become worthy of respect, and ready to become the full Buddha.

- (1) Renunciation of high status and positions, such as kingship, universal rulership, wealth, power so that they are collectively known as “Dāna pariccāga.”
- (2) Renunciation/offering of sons and daughters for other's sake, persons who ask for them.
- (3) Renunciation/offering of one's own wife when someone makes a demand for her.
- (4) Renunciation of one's own limbs such as hands, legs, ears, nose when someone asks for them.
- (5) Renunciation/sacrifice of one's own life (Jīvita pariccāga)

These unique self-sacrifices or rare virtues are collectively termed “Five Great Renunciations”, because only uniquely rare and noble persons, after receiving solemn prophecy from the mouth of the Buddha, can perform them with complete freedom and high aim.

5. As such the Bodhisatta, in countless lives, had to make supreme sacrifices for the sake of Supreme Enlightenment (Bodhi), and finally he was reborn in Tusitā deva (celestial) realm, as Setaketu Deva. While living as a deity in Tusitā Abode, all gods and brahmas living within a sphere of ten thousand Cakkavāla worlds came near to him and made a solemn request, asking him to be reborn as a human being in the human world as the time for Buddhahood was ripe at that moment.

6. In accordance with the solemn request of devas and brahmas of ten thousand Worlds, Bodhisatta Setaketu, having made his sacred decision, deeply considered the following points of great importance:-

- (1) Kāla - A correct time for attainment of Supreme Bodhi-- Buddhahood
- (2) Dīpa - A suitable Island Continent for the Buddha
- (3) Desa - A suitable region for Buddha
- (4) Kula - A suitable race
- (5) Mātuāyupariccheda - Life-span and age of the Bodhisatta's Holy Mother

7. After knowing these five factor requirements he passed from Devaloka to be conceived in Māyā Devi's womb, the chief queen

of King Suddhodana of Kapilavatthu. This Sacred Conception in Mother's womb took place on the full moon of Waso, 67 Mahā Era, Thursday.

8. Then the Bodhisatta was born in 68 Mahā Era on Kason (May) full moon, Friday, at the Lumbini Forest, between Devadaha Country and Kapilavatthu Country.

9. At the age of sixteen he was married to Princess Yasodharā, enjoying royal pleasures with great happiness.

10. But, at 29, when he saw the Four Fearful Holy Sights, or the Four Great Signs, namely, an old man, a sick man, a dead man (a corpse), and a mendicant/ bhikkhu, he at once renounced the world to practise and attain the Highest Truth of Life.

11. At a lonely forest, as a wanderer in search of supreme peace and greatest happiness, he performed severest austerities known to mankind. He followed the path of self-torture, as it was the popular course at that time among holy men, to win enlightenment and liberation. Thus for six continuous years he tried self-mortification, all forms of austerities. These practices are called "Dukkaracariya", Great Hard Practices.

12. After having tried the way of self-mortification, he went and sat under the Ajapāla

banyan tree. There, Sujātā, a daughter of a millionaire, came and offered a very rich rice-gruel food (milk-food). He accepted and partook of the most special food to recover his health and strength, and then he left for the place where the Mahā Bodhi Tree stood.

13. While at that sacred place a grass-cutter, Suddhiya, came and offered eight bundles of grass which he scattered them near the Sacred Bodhi Tree.

14. Wonderfully, due to the power of his countless Pāramī-Perfections, these bundles of grass turned into the “Seat of the Unconquerable”, or the “Throne of Supreme Victory”. The nature and shape of the grass had been transformed into “Aparājita Palliṅka”, seat for the Bodhisatta.

15. Sitting on this Seat of Victory, the unconquerable Bodhisatta won over Devaputta Māra, the Evil One at the beginning of the setting sun. At the first watch of the night he attained Pubbenivāsa Ñāṇa Insight, which means Insight of recollection of past lives or the reminiscence of past births. At midnight he attained Dibbacakkhu Ñāṇa (the Divine Eye) by which he could see clearly the disappearing and reappearing of beings. With supernormal insight he saw the deaths of beings and where they were reborn at the same instant.

At dawn he won the Supreme Supramundane Insight (Lokuttara consciousness of

arahattamagga citta), known as Āsavakkhaya Ñāṇa, the noble insight that completely eradicated all ten defilements (kilesa=impurities, taints, passions) root and branch. The Bodhisatta became the Supreme Buddha, the Exalted One, at the age of thirty-five in 103 Mahā Era, on full moon of Kason (May).

16. With the attainment of Supreme Insight, for forty-five years he preached the Noble Dhamma in many places to various types of people without discrimination. Thus he served the cause of welfare, peace and happiness of all sentient beings with greatest effort and noblest aim. Even deities, brahmas, animals got many benefits from hearing his Dhamma, putting them on the Right Path.

17. After teaching the Dhamma for forty-five years in many countries to various peoples, starting with the Dhammacakkappavattana Sutta, the essence of Buddha's Teaching, the main Dhamma. Having performed his duties and responsibilities as the Buddha, he realized the complete cessation of all khandha-dukkhas, at Kusinārā, in the forest of Malla kings, on full moon of Kason (May) in 148 Mahā Era, Tuesday.

This is a brief biography of Gotama the Buddha.

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Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One, the
Homage-Worthy, the Perfectly
Self-Enlightened

HOW TO LIVE AS A GOOD BUDDHIST

PART I

Ādikalyaṇa

EXCELLENCE AT THE
BEGINNING

CHAPTER (1)

MAN AND HIS RELIGION

(a) The Meaning of Religion

According to the historians dealing with human history, man started his existence in lonely family which gradually developed into groups or a society. Anyhow we know now that in the remote past man was dominated by fear and reward.

It is true that human life has been full of fearful events (situations) and things that create desire and longing. For example, overflowing of streams and rivers due to tides, storms and other natural dangers, the harm of snakes, leopards, tigers, wild elephants, enemies, etc. are called dangers of living beings, and there exist troubles of human existence itself which are painful to life itself such as illness, old age, disease, death. Seeing and experiencing all kinds of dangers and troubles, man began to have a sense of fear. And, consequently, in order to overcome such

troubles and pains, man sought some kind of religion. They wanted peace and security. Hence out of fear and desire, man sought refuge. In the *Dhammapada*, Verse 188, the Buddha declares:-

“When threatened by fear, many people seek refuge in many places--mountains, forests, groves, trees, or shrines; but such are not safe refuges, not the securest refuge. Not by resorting to any of these is a man freed from all suffering.”

It is clear that wrong worship, wrong religions will not bring peace and security from life's dangers. Such false beliefs and deeds will create endless rounds of repeated births and deaths known as “saṁsāra.”

In the past, human history records that people worshipped gods of rivers and oceans because they had to rely on them for livelihood. Those who earned their livelihood seeking food near mountains, hills, gardens worshipped gods nearby. Agriculturists and farmers put their reliance on sky-gods, rain- gods and others. Some prayed for sons at the feet of huge trees because they believed prayer and worship would fulfil their wishes and desires.

Such cases were common in the past history of man in many places of the world. So

religion began as fear and desire, and the term "religion" means "reliance" on the unknown or the mysterious.

(b) Things Not to Rely On and Things to Rely On

When the Buddha, the All-Knowing One, appeared in the world, he made a sharp distinction between wrong worship and right worship. Thus in *Dhammapada*, Verse 189, we learn the following Dhamma:-

"But such are not safe refuges, not the most secure refuge. Not by resorting to any of these is a man freed from all suffering."

Therefore wrong refuges or wrong worship must be avoided by a clear understanding of the true Dhamma.

To seek refuges rightly and beneficially, the Buddha points the Right Way as follows:-

"Whosoever seeks refuge in the Buddha, the Dhamma and the Samgha, and with correct understanding visualizes the Four Noble Truths, namely, Suffering, the Origin of Suffering, the Cessation of Suffering, and the Noble Eightfold Path that leads

to the Cessation of Suffering-- this is the secure resort, this is the safest refuge. By taking such refuge a man is freed from all suffering (*Dhammapada* 190,191,192)

(c) Evils of Wrong Faith and Benefits of Right Faith

Then the Buddha teaches how reliance on wrong things has evils and how Right Faith creates benefits, in the *Dhammapada* Verse 189, as follows:-

“Resorting to prayer and worship to forests, trees, shrines, etc. does not bring security and freedom from all suffering. Such worship and prayers are not noble, not sacred. So sorrows and suffering continue to trouble mankind.”

These evil results include wanderings in repeated cycles of births and deaths called *samsāra*. Life's limitations and troubles continue to tie a man who follows such a type of salvation. Thus birth, old age, illness and death are evils of wrong faith.

On the contrary, the Buddha points out the benefits of professing right faith.

“By taking refuge in the Three Gems, the Buddha, the Dhamma and the Saṃgha, a man is freed from all suffering. (Dhammapada Verse 191-192)

The benefits include, among others, noble conduct and supreme peace, leading to highest freedom (Nibbāna). Therefore, all human beings should realize that only Right Faith helps the attainments of human and divine bliss, Brahma State of Happiness, and finally to the Supramundane State of Magga, Phala and Nibāna, the complete cessation of dukkha or final liberation.

CHAPTER (2)

FAITH IN THE THREE GEMS

(a) The Gem of the Buddha

A Buddhist takes refuge in Three Incomparable Gems to guide his noble conduct. It is known as “Saraṇagamaṇa” in Pali. It means going to or approaching the three Greatest Gems to have a Right Path and Right Conduct for Nibbāna. The word “saraṇa” means refuge, protection against harm and danger.

By paying homage and respects to Omniscient Buddha one knows he is the greatest teacher who shows the correct way to happiness, welfare and liberation, and he himself is completely pure, perfect in thought, word and deed. He is always blameless, always pure. So Buddhists bow down their heads in deep respect in front of the Buddha. The Buddha has all moral virtues, worthy of homage by gods and men. He is a perfect and all-knowing unique human being.

(b) The Gem of the Dhamma

The Noble Teaching of the Exalted Buddha is known as the Dhamma Gem in the Triple Jewel. The homage paid to Dhamma signifies following the Teaching of Right View, Right Conduct, Right Mindfulness, etc. for the sake of noblest peace and purity. Indeed, the Noble Dhamma always teaches all living beings to avoid evil, to do good and to purify the mind. By these means or guidance salvation from saṃsāra is achieved. Even, as one of the Six Powers/ Virtues of Dhamma, the "Sandiṭṭhika," immediate realization, peace and happiness is experienced here and now.

Also there are benefits of welfare in the next life; after truth realization too, immediate benefits in this life are quite certain. So this incomparable, unique Dhamma saves all living beings from harm and danger. Not only does it protect those who follow the right path but also it destroys evil and suffering.

☪ The Gem of the Saṃgha

By paying homage to Saṃgha-Gem, even a slight wholesome deed brings great progress and welfare for such a devotee. For the true bhikkhus in this Sāsana are properly ordained

and their good virtues prevent danger and harm that beset mankind. With right understanding of the virtues of ariya saṃgha, defilements are destroyed in heart and mind.

As such the Triple Gem deserve full respect and homage by all right-thinking people everywhere. By ~~taking~~ refuge in Three Gems one becomes a Buddhist. This "Saraṇagamaṇa" declaration means one with right view will appreciate and honour the virtues of the Triple Gem in his/her daily life. Knowledge brings wisdom. So a good Buddhist is certain to make moral and spiritual progress by cultivating the virtues as set out by the Three Greatest Gems. As a result, longevity, beauty, fame, followers, etc., appear. Benefits are too many to count in detail.

Five Great Benefactors: Moreover, Buddhists in Myanmar take a noble belief in the existence of Five Great Benefactors who must be honoured by thought, word and deed. For an understanding person a good, moral life is the basic virtue in life. So by following the path of virtue, by remembering the greatness of the Greatest Five, one refrains from evil and does good. The Five Incomparables are as follows:-

(1) Buddhagūṇo Ananto- the virtues of the Buddha are limitless, measureless.

(2) Dhammaguṇo Ananto- the virtues of the Dhamma are limitless, measureless.

(3) Saṃghaguṇo Ananto- the virtues of the Saṃgha are limitless, measureless.

(4) Mātāpītugūṇo Ananto- the virtues of the Parents are limitless, measureless.

(5) Ācariyaguṇo Ananto- the virtues of Teachers (showers of the Right Way and guides) are limitless, measureless.

For persons with knowledge and insight "The Five Greatest" convey a noble and sacred sense of gratitude and awe. The "Greatest Five" are examples of life who wish to overcome sorrow and suffering.

Buddhaguṇo Ananto

Indeed the Buddha has supreme compassion and wisdom for the sake of suffering humanity in saṃsāra. He fully sees the burning desires of lust, hatred, delusion, etc. among living beings (the eleven fires of defilement) so that he teaches the Noble Way of Liberation, leading to Nibbāna. His pāramī-performances in perfection deserve highest respect as well as noblest gratitude. So the Buddha, in the highest sense, is the Greatest Benefactor.

Dhammaguṇo Ananto

The true Dhamma alone teaches that ignorance and attachment are the two basic causes of our saṁsāric sufferings and troubles. All ordinary worldlings (Puthujjana) are swimming in the tempestuous ocean of births and deaths.

Many have sunk in the ocean. So the Dhamma is an urgent necessity for all sentient beings to dispel ignorance and attachment step by step. Worldly people urgently need the light of Dhamma, to learn and practise the true way of liberation. As the Buddha's unique Dhamma points and exhorts the right way to greatest purity and freedom, it deserves the highest devotion and respect. Hence the Dhamma is the Great Benefactor also in our scheme of life.

Samāhaguṇo Ananto

By "Samāgha", it means the community of ariyas or pure persons who have totally uprooted greed, hatred, delusion and other defilements. They have realized the Four Noble Truths face to face by following the Eightfold Noble Path with diligence and constant mindfulness. So they gain magga and phala cittas (Supramundane Paths and Fruitions). One can take note and remember their supramundane purity and virtue. Hence by

offering the four requisites to the bhikkhus in the Sāsana today, one recollects the ariya saṅgha too. All bhikkhus, therefore, deserve respects and homage because, in truth, they are the “fields of merit”, the incomparable recipients as they belong to the holy community. Great results come from great merits. Noble offerings create noble effects. Although ordinary bhikkhus are not ariyas they are “fields of merits” because they learn and teach the right way to have moral life and right understanding of the Buddha's Noble Dhamma. The laity feels great gratitude for their moral endeavour. So, collectively, the Saṅgha Gem is limitless and measureless.

Mātāpituguno Ananto

Everywhere parents deserve respect because they have boundless love and compassion for their offspring. Especially mother's love for her child is unique as she has to bear hardship and danger. Parents mean “Greatest Benefactor” because they feed, clothe, and instruct their children in family life. They look after the health, welfare, and education of their sons and daughters. Their cetanā-attitude and their goodwill command respect.

In Buddhist countries people teach and learn the Code for the Laity, or *Gīhi Vinaya*, which signifies the famous *Siṅgalovāda Sutta*

where parental duties, duties of sons and daughters, teacher's duties, etc., are taught by the Compassionate Buddha. So parents understand and try their best to follow their "Five Parental Duties"-

Parents' Duties to children:

- (1) They should restrain them from committing evil.
- (2) They should establish them in virtuous deeds.
- (3) They should educate them in arts and sciences.
- (4) They should have them provided with suitable wives and husbands.
- (5) They should give them their inheritance at the proper time.

Moreover parents are the earliest teachers of the young at home. They should set a good example for them in thought, word and deed. In such cases of good living, good instruction and good environment, parents become incomparable ones, belonging to the community of the greatest (Ananta Group). So, for the children, debts of gratitude cannot be numbered. Love of father and mother is boundless, just like Heavenly Brahmas. One must know one's debt of gratitude and give repayments by proper care, help and respect also.

Ācariyaḡaṇo Ananto

Human life needs guidance of teachers in various fields. But moral and spiritual leaders deserve the greatest honour and homage because they can shape the lives of pupils and students. Disciples always recognize their debt of gratitude in search of ultimate truth and real peace and freedom. As moral leaders, teachers cultivate loving-kindness, boundless compassion, and suitable services for mankind. Thus cultured disciples, interested in the development of moral living, increase in number to bring peace and happiness in each locality and beyond. Especially character must be in good order despite changing situation, circumstance and event. Thus education becomes the greatest asset of a country. The five duties of a good teacher are as follows:-

Teacher's Duties to pupils

- (1) He should teach him good behaviour.
- (2) He should impart knowledge to him in a clear way.
- (3) He should teach him all that he has learnt.
- (4) He should speak well of his pupil's virtues and attainments to his followers.

- (5) He should protect him from harm and danger.

It is significant that the Buddha places the first duty of a teacher to be well-versed in training good character. Character is destiny. Character alone suffices. When character is lost all is lost. Following this advice, a noble teacher becomes one of the five Greatest Persons in the world. He or she deserves the highest honour one can give. After all, masters always teach and guide their pupils to master their minds in every situation, just like the service of a sam-gha for the welfare of mankind.

CHAPTER (3)

BECOMING A BUDDHIST

(a) Right Attitude

Among the desirable things in the world, all right-thinking persons declare that "Right Attitude" or "Right Aim" is the most desirable and the most precious. Indeed a person with a good heart cultivates this noble practice. Without right attitude, honesty is destroyed and progress is without value. Mind must be clear, bright with right attitude, accompanied by a moral conscience. Thus a person attains honesty, straightforwardness, love of truth in all circumstances as he is fortified with this noble virtue. Self-confidence is gained thereby.

In Buddha Dhamma, faith in the Triple Gem is taken without any influences of fear, internal or external. No compulsion or forceful conversion is used in Buddhism. Faith is taken without a sense of fear, or a hope for a reward (profit), or status. Buddhism seeks no state power to have converts. Freely and clearly a person

teaches, learns, discusses with regard to the teachings of the Buddha, and if clear understanding arises, he or she just decides for higher morality, concentration and wisdom. In fact Buddhism is not a religion as defined in other great religions. It is different from them as conversion rites, prayer, worship, atonement, etc., are not necessary for liberation.

By means of knowledge and insight one sees and follows the state of true Buddha, excellent Dhamma and venerable Saṅgha. Since these Incomparable Triple Gem are free from all mental and spiritual defilements, those who practise the Eightfold Noble Path or the Thirty-eight Blessings, will certainly reach a state of both physical and mental happiness. Finally nibbānic supreme peace is also attained, which is termed also supreme happiness (Santisukha). In order to be saved ourselves from falling into the four woeful, unhappy (apāya) states, we take refuge in Three Gems.

(b) Saraṇāgamaṇa Declaration in Pāli

1. Buddham saraṇam gacchāmi
Dhammam saraṇam gacchāmi
Saṅgham saraṇam gacchāmi.
2. Dutiyampi Buddham saraṇam
gacchāmi

Dutiyampi Dhammañ saraṇañ
gacchāmi.

Dutiyamapi Saṅghañ saraṇañ
gacchāmi.

3. Tatiyampi Buddhañ saraṇañ
gacchāmi

Tatiyampi Dhammañ saraṇañ
gacchāmi

Tatiyampi Saṅghañ saraṇañ
gacchāmi.

Note. Please recite this recitation of taking
the Three Greatest Refuges in correct
accent, clearly and devotedly.

The meaning of Three Greatest Gems:

1. I go to the Buddha for refuge.
I go to the Dhamma for refuge.
I go to the Saṅgha for refuge.
2. For the second time -----.
3. For the third time -----.

(c) The Noble Act of Taking Refuge

The Pāli technical term “Saraṇagamaṇa”
is based on the word “gamaṇa” which changes
into “gon” in Myanmar. In Myanmar language it
is called “Saranagon”. The meaning is that one,
with clear understanding of Three Greatest
Incomparables, Ti-Ratana, takes refuge in them.

It also means paying highest respect, homage, reliance, and confidence.

In fact the Buddha, the Dhamma and the Saṅgha alone are worthy of veneration and respect because they are true and real objects of homage. They inspire and evoke wholesome (kusala) consciousness, cetanā (volition or will) in paying due respects to the worthy ones--- the Three Gems. Confidence and Insight give mahākusala citta with its associated mental factors. Thus the noble and sacred act of taking highest refuge is called "Saranagon".

Veneration (highest respect) consists in the three noblest things:

- (a) Veneration of the Buddha
- (b) Veneration of the Dhamma
- (c) Veneration of the Saṅgha

So they become objects of worship, the Three Saranagon, the three Greatest Reliables or Worthy Ones.

It is significant that one needs to have basic knowledge of the virtues of the Three Worthies in order to give rise to Mahākusala citta (great wholesome consciousness) together with suitable mental factors or cetasikā. Then only such a declaration by solemn utterance of above sacred words of taking refuge must be performed. Mere thinking or imagination is not

enough. Three declarations are necessary for emphasis and determination.

But lay men and lay women can declare the sacred refuge-taking words in their own language on the line of the same meanings already indicated. Deep confidence in the Three Gems with characteristics is necessary. Thus one becomes a follower of the All-knowing Buddha in good, clear faith.

In many Buddhist countries, the noble act of taking Three Greatest/ Noblest Refuges is done in the presence of a bhikkhu by saying with clear words and confidence, "I go to the Buddha for refuge", etc., for three times.

If there are no bhikkhus near at hand, one can say these sacred words in front of a Buddha Image, or a pagoda, together with the Okasa salutation of homage.

By just saying "from this day onward I take refuge in Buddha, Dhamma and Saṃgha till death" three times, it is sufficient for one to become a Buddhist in thought, word and deed.

(d) Benefits of Saranagamaṇa

Although moral precepts can be kept without taking refuge in the Three Noblest Gems, moral life with Ti-Ratana is the highest state one should attain sooner or later. Since the Omniscient

Buddha alone can teach the way to attain Supramundane morality, concentration and wisdom, it is better to put the mind on the Path charted out by the fully enlightened Buddha. So, at the beginning of sacred acts, the taking of Three Noblest Refuges must be done; afterwards Five Precepts, Eight Precepts, Ten Precepts, etc., should be observed. This procedure gives more powerful and sacred benefits for a good-hearted devotee. It signifies and exemplifies higher state of holy things in life, bringing glory and sacred life as well.

With Ñāṇa (Knowledge) and without Ñāṇa

When young children worship at pagodas, before images, etc., only at the instruction of their parents they get kusala (merit) without knowledge or ñāṇa. Being immature, they follow only traditional methods and therefore their "Saraṇagamaṇa," or "Taking Refuges" lacks knowledge; it is called a mode of Ñāṇavipayutta, absence of knowledge, in Pāli. Yet, being an act of merit, it benefits them; they earn such things as good behaviour, respect and praise from elders, etc. .

If, on the other hand, a person worships and pays respects to Ti-Ratana with knowledge

and understanding of the basic virtues (characteristics) of Buddha, Dhamma and Saṅgha, in accordance with the meanings of the original Pāli Texts, they attain peace, happiness, progress, in this very life and the next. By following the moral precepts in this Ratana ideal, they also attain Nibbāna, the supreme Peace and highest happiness. With knowledge of these basic truths of Ti-Ratana, they pay their homage with Ñāṇa Insight (Ñāṇa sampayutta). So this type of the act of taking refuge is far nobler and superior to the traditional one.

Indeed, the benefits of paying respects to the Ti-Ratana are too numerous to mention. Among them the main benefits are: getting human life while sāsana-teaching exists, attainment of deva bliss in the next life, enjoyment of sensual and spiritual pleasures till nibbanic peace is realized in this life.

The Case of Tisaraṇagamaniya Thera

During the time of Vipassī, the Omniscient Buddha, a poor man was supporting his parents in Bandhumati City. He worked as a manual labourer; he gave great respects to his parents because they were benefactors. At that time the life-span of human beings was one hundred thousand years.

Now the right-hand chief disciple of the Vipassī Buddha was Nisabha Thera under whom the lad (future Tisaraṇagamaniya Thera) took the three Refuges and observed the noble Five Precepts with mindful diligence in moral life. Due to the power of Tisaraṇa homage act without violation for one hundred thousand years, when he died he was reborn as a deva (deity) in the celestial realm. At death he reached the Tāvātimsa devaloka.

There, due to his sacred meritorious deeds, he received superior respect from other celestials, he got greater power than others, he enjoyed better sensual divine pleasures, his body was shining with golden rays, he lived without any danger and trouble, his fame spread far and wide, he was reborn again and again as Sakka for eighty times, as Universal Monarch for seventy-five times, as monarchs in countless lives. Then, at last, he was reborn as a rich man's son when Gotama Buddha appeared in this world. In Sāvātthi city he was a famous millionaire.

When he was seven years old, this young lad went to the Bhikkhu Monastery with his playmates. An arahat administered him the noble act of taking refuge in Ti-Ratana. Since he had great confidence in Three Incomparable Gems in many past lives, he concentrated his mind on the

merit he had performed under Ti-Ratana Faith, and, with calm state of mind he attained the highest arahatta phala citta then and there. He won the final Liberation under Gotama Sāsana.

He entered the Saṃgha Order with the bhikkhu name “Tisaraṇagamaniya Thera” in this Sāsana (Subhūti Vagga, Thera Apadāna).

A Lad Taken Away by an Ogre

In Rājagaha City, once there were two young friends playing dice. A true believer, when his turn came, declared “Namo Buddhassa” (I pay my respect to the Buddha) with piety and solemnity while the other youth, a heretic, always failed in his game. Hearing the solemn belief and utterance of the former, the latter also learnt the words of homage so that victory would be his.

The unbelieving youth, now accustomed to the habit of holiness, went to a forest with his father to gather wood. After getting some wood, both returned to their home. They rested near a cemetery at night, near the town. The father had unyoked his bullocks and they followed other bullocks into the city. To recover the loss, the father searched them and finding them inside the city, he tried to return to the cemetery with the

bullocks. His son, alone, was waiting at night near the cemetery. But the father had to stay inside the city because the gates were closed at sundown. So the youth slept under the cart alone.

At midnight, two demons, in search of food, came near the cart where the youth was sleeping. One demon was a believer while the other was a heretic. The former forbade the latter not to harm the young man. But the second ogre snatched him in order to eat his flesh. When his legs were violently snatched the unbelieving youth, out of habit of former times, uttered "Namo Buddhassa" instantly without knowledge.

In this situation, the right believer, the first ogre, said: "Dear friend! You tried to eat this youth in my presence. You have given harm to the believer so you must ask forgiveness from him by protecting his life and limb throughout the night." The two demons watched and guarded the youth the whole night. Knowing that the boy was hungry, the heretical demon went to the king's palace and brought royal food on a golden plate which he fed the hungry lad. Both demons transformed their bodies into the shapes of human parents.

At dawn, royal servants searched for the golden plate in the palace and within the city, but in vain.

Outside the city they found the royal treasure on the wood cart with the youth nearby. They arrested and brought him to the presence of the king who made detailed inquiries.

The youth told the king: "My parents came at night and fed me with the royal food on the golden plate." When the king asked about the matter to the parents, they told that they were sleeping inside the city the whole night. So the king brought all of them before the Buddha and asked "O Lord! Can the practice of recollection of Buddha's Virtues bring security and reward like this?"

The Buddha replied, "O King! The practice of Buddhānussati Bhāvanā brings countless benefits, such as protection against demons, leading to the control of six sense-doors. Such noble practices lead to the attainment of security, peace and welfare. Those who constantly practise "Buddhānussati Bhāvanā", "Recollection of the Virtues of the Buddha", live in peace and freedom without any need for the protection or aid of mantras, prayers, sacrifices, sacraments, drugs, etc". This event is recorded in Pakiṇṇaka Vagga,

Dhammapada: The story of a woodcutter and his son.

Note: The utterance of “Namo Buddhassa”, though different, is similar in meaning when we say: “Buddham saraṇam gacchāmi”. It solemnly declares that one is a believer and follower of the Buddha.

CHAPTER (4)

HOW A BUDDHIST FALLS FROM HIS STATE

(a) The Fall from Saraṇagamaṇa

When the solemn vow is taken in the sacred act of Taking Refuge, the wholesome mind or the good (kusala) consciousness brings saddhā (faith or confidence). This noble act means “saraṇa” deed which suppresses doubts, delusion and scepticism for a long time. This state of consciousness, being wholesome, promotes clear confidence, wisdom and other beautiful mental factors.

However, there are two types of “Saraṇagamaṇa”, namely, mundane and supra-mundane. In the case of supramundane “Saraṇagamaṇa” only Ariya (Noble) Ones having magga and phala cittas, starting from sotāpatti magga citta, retain it permanently. When sotāpatti ariya stage is reached, all doubts regarding Buddha, Dhamma and Saṃgha are totally overcome. So ariya persons need not take Saraṇa Refuges as

the common people do; they have their own Tisarāṇa refuges in their realization of the Four Noble Truths. This is known as permanent type of taking refuge.

As regards mundane saraṇagamana type, there are four varieties as explained below:-

(a) Attasanniyyātana Saraṇagamana: giving up one's self for the sake of reliance on the Three Gems, or placing himself in the security of the Three Refuges.

(b) Tapparāyaṇatā Saraṇagamana: Total reliance; only the Three Gems are worthy of worship and respect.

(c) Sissabhavūpagamana Saraṇagamana: Decision and declaration as a disciple of Buddha, Dhamma, Saṃgha.

(d) Pāṇipāta Saraṇagamana: For the Three Gems, one shows humility, devotion, veneration and respect in thought, word and deed.

Regrading the fourth type mentioned above it is to be noted that four cases are present:-

(i) One does not have "Saraṇagamana" by worshipping, venerating or respecting the Buddha because he is a relative. So Sakyan relatives of the Buddha, by giving high regards to the Buddha, did not have Triple-Gem-Refuge in reality. Homage that arises from a sense of relative is not a true one.

(ii) When respects, venerations, homages, etc., are done out of fear, no Saraṇagamaṇa arises. A true one is free from a sense of fear.

(iii) When respect is given to the Buddha, thinking he is a good Teacher for the conduct of mundane affairs, a Guide in lokiya-temporal cases, such an act does not constitute Saraṇa- gamaṇa.

(iv) When respect is given to the Buddha by understanding the Noble Virtues of His Morality, Concentration and Wisdom, this sacred act is technically termed “Dakkhineyyapāṇipāta” Saraṇagamaṇa.

Therefore a true, thinking Buddhist must take the Ti-Ratana confidence sacred act without faults and weaknesses shown above. Since the first three types (i),(ii) and (iii) have no value in this sacred act, such respects and homages cannot harm the true, noble deed of declaration. One can give salutation and respect to one's relatives, teachers, officials, etc., without any blame.

Note:- When prayers and rites are offered to nats in order to get wealth such acts do not bring downfall of Saraṇagamaṇa. But if such acts are done out of reliance or false belief (such as nats and gods have sīla-samādhī-pañña virtues), then there is a downfall and loss of sacred Saraṇagamaṇa.

Note:- If Bodhisattas, goddesses and other deities are worshipped and venerated, discarding the Omniscient Buddha, such a person totally destroys his “Saraṇagamaṇa” clear faith. So wisdom should dictate worship.

The following facts weaken and cause blemishes or impurities of true faith of the Ti-Ratana: (1) Ignorance of Ti-Ratana high virtues; (2) Deluded mind or doubt; (3) Wrong thinking; (4) Showing disrespect and dishonour. These evil deeds taint the purity of Noble Faith. Therefore, try to avoid taints, weaknesses, and losses in regard of Saraṇagamaṇa sacred act.

(b) Destruction or Loss of Clear Views

A good, thinking Buddhist has clear foundation-knowledge of the following Noble Realities or Truths:-

- (1) The Buddha
- (2) The Dhamma
- (3) The Saṃgha
- (4) Causal relation between kamma and result
- (5) The Law of Dependent Origination
(Paṭṭiccasamuppāda Teaching)
- (6) Past lives, future lives (rebirths)

The Triple-Gem is purity in itself, so confidence is gained. The natural law of action

and result shows moral deeds and immoral deeds cause appropriate consequence, here or hereafter. Good kammas, past and present, bring peace, happiness and welfare; bad kammas, past and present, create evil conditions. Oneself is responsible for one's good and bad deeds so that faith in Natural Law of Kamma becomes clear and strong in daily life. Kamma is one's true possession, one's own destiny so that it is technically termed "kammassakā", "kammadāyāda" (inheritor of kamma). Belief in action and result creates right understanding of kamma or "kammassakatā sammā diṭṭhi," a correct view of life. One feels strong and pure as long as this Noble Faith endures. And he is a true follower of the Exalted One so long as his kammic faith prevails in his mind and heart. For he or she takes responsibility of deeds, and avoidance of evil, performance of the good, purification of mind follow.

On the other hand, if he or she does not have noble confidence in Three-Gems (Ti-Ratana), the following false belief and evil views can arise. The loss of true belief means the appearance of false ones as mentioned below. One should try to avoid wrong views of life (Micchā diṭṭhi=heresies=false beliefs):-

(1) There is a supreme Creator in this world. He creates earth, mountains, hills, oceans, universes, and all living beings. This Creator-Belief is a false one known as “wrong belief in Creator”, or “Issaranimmānā diṭṭhi”.

(2) There is no such thing as good deeds and evil deeds in the world. There is no efficacy in moral and immoral acts. Such a false belief is known as “Akiriya diṭṭhi”, evil belief of the inefficacy of action.

(3) There is no corresponding results of good or bad kammic action. No consequences arise from moral or immoral deeds; this denial of kammic result is known as “Natthika diṭṭhi”, the view of nihilism or nihilistic view.

(4) The fourth heresy denies both action and result. This evil view declares that there is no moral and immoral acts or their effects. It totally rejects both kamma and kammic results so that it is technically termed “Ahetuka diṭṭhi”, the fatalistic view of the uncausedness of existence (Fatalism).

The above great heresies (Micchā diṭṭhi) in various forms destroy right view (Sammā diṭṭhi) and loss of right understanding. Beware of false beliefs! Beware of wrong views of life!

CHAPTER (5)

PLACING BUDDHA IMAGES IN HOMES OF BUDDHISTS

(a) The Clear, Pure, Calm Face of the Buddha

All Buddha images, pictures, and representations of the Buddha possess unique, remarkable features and sacred characteristics. They are totally different from other types of images, because the Omniscient Buddha has rooted out all mental and spiritual defilements, mental taints, passions, and biases. So the face of the Exalted Buddha conveys purity, calmness and peace. The serene face of the Buddha always inspires an understanding that he has already eradicated ten kilesas, mental torments and defilements by means of his own supramundane Arahatta Magga Citta, Arahatta Phala Citta, and he has realized the Nibbāna dhātu-element or the supreme peace by his own Pāramī efforts. As his mind has

complete serenity and peace, so his face, shown on his noble image, always shows noble calm. Yet the graven Buddha Images cannot fully convey a sense of holy calm and noblest purity.

If right understanding is constantly cultured on the Virtues of the All-knowing Buddha, all devotees can appreciate and respect the thirty-two great features and eighty minor bodily characteristics. Harmony is seen in both physical and spiritual aspects. Due to his completion of Parami virtuous work he, at his last birth, had unique, incomparable bodily form. And due to his supreme mental and spiritual power, peace and purity his heart and mind convey and evoke a holy sense of dhammic calm, Dhamma dhātu-element as shown in his Image in clarity. The Face of the Buddha is always pure, clear and bright.

If a devotee pays respect and homage in the presence of the famous Mahā Muni (Mahā Myat Muni) Image in Mandalay, he or she will certainly feel a sense of holiness expressed on the face of the Great Buddha Image. Calm is supreme here. Peace reigns on his sacred face. The Buddha is expressing his own sacred phala sammāpatti attainment with supramundane consciousness here and now. There is an expression of completeness in Buddha images.

(b) How to Pay Respects / Homage to Buddha Images

In every Buddhist house in Myanmar, at least one Buddha image can be found on a high and noble place, usually at auspicious "head" corner. No one must place it at a lower level or an unclean place, such as at the bottom of steps, near footsteps or stairs or on the ground. If someone puts the Buddha image on a lower place in his house, in his hotel, etc., he or she incurs unwholesome kammās everyday, leading to lower destinies in this life or the next. And due to ignorance, disrespect, uncivility, rudeness, etc., such a person invites also harm and danger. A systematic scheme for offering flowers, water, food, incense, candles to the Buddha image at home or in office or in hotels, etc, is a well-established one. So a person must show humble respect and homage by putting the incomparable Buddha image, the sacred representation of the All-knowing Buddha on a clean, high pedestal. This act of consecration begins with the chanting of the "Verse of Victory" "Aneka jāti saṃsāram" by bhikkhus so that a devotee signifies the supreme act of veneration and homage. The bhikkhus consecrate the Buddha image by reciting the "Verse of Victory" or "Paean of Holy Joy" three times:-

- Aneka jāti saṁsāraṁ sandhāvissaṁ
anibbisaṁ.
Gahakāraṁ gavesanto, dukkhā jāti
punappunaṁ.
- Gahakāraṁ diṭṭhosi puna gemaṁ na
kāhasi.
Sabbāte phasukā baggā gahakūṭaṁ
visaṅkhaṭaṁ.
Visaṅkhāragataṁ cittaṁ, tanhānaṁ
khaya majjhagā.

“Through the round of countless births have I passed fruitlessly in search of the maker of this tabernacle -- and painful is the round of births. But now, O Builder of the Tabernacle, I have seen you; never again shall you build me a house. All the rafters are broken and the ridge pole is broken asunder; and the mind at rest in Nibbāna has passed beyond grasping desires.” (Dhammapada Verses 153, 154).

This Verse of Victory was proclaimed by the Enlightened Buddha as soon as he attained Buddhahood. It is an important utterance of the Paean of Joy by the Buddha himself after he won Enlightenment. So, even today the Buddha images and statues are consecrated by the bhikkhus with the above sacred words, and consequently, they must be respected as the living Buddhas, or the presence of the Buddhas in person.

Devotees with deep homage concentrate their minds on the Nine Virtues or Characteristics of the Enlightened Buddha before the sacred images or statues, and offer alms-food with respect in a systematic way. In like manner, flowers, water, candles, and joss sticks are offered systematically. The followers of the Buddha take a noble belief that they are paying respect and homage and offering to the Holy One first of all. Since alms-food is offered with clear mind or pure volition for the sake of Buddha, it is not fit to be eaten by people.

(c) The Benefits of Worshipping Buddha Images and Statues

Since these sacred and holiest objects have been regarded as the best representations of the Buddha himself with Nine Greatest Virtues, the minds of devotees have knowledge and faith. As a result the sacred text in Vimāna Vatthu text teaches: "Same citte saman phalam" "Like begets like" or "As the mind is, the like-benefit appears".

"If the mind keeps holy regard to both Buddha Image and living Buddha in equal respects, the benefits are the same as the respects given to the actual Buddha. Results are the same. Devotees obtain wholesome effects.

So worshipping Buddha Images at home needs a good system of rules. The altar should be a little higher than others. It is better to have a screen to signify a separate holy place of worship. When offerings and respects are done, the screen should be opened.

Just like good respects must be shown in the presence of the living Buddha, so also his representative Holy Images have the same due devoted respects. Hence loose, rude behaviour must be controlled near the Buddha Images and Statues: shun any disrespetable acts, such as abusive words, quarrels, etc. Avoid unholy speech.

If due respect is given to the Buddha even at home, the nine benefits will certainly appear:-

(1) Constant association with the Buddha by viewing, worshipping, and thinking about him. One always remembers the Great Virtues of the Buddha.

(2) Increase and development of mature faith and confidence in the Buddha, Dhamma and Saṅgha.

(3) Development of knowledge, wisdom and Insight.

(4) Increase of wholesome thoughts, words and deeds.

(5) Suppression and overcoming of anxiety, distress, trouble, danger and difficulty by means of offering flowers, water and alms-food. Concentration on the Holy Image, together with his Virtues, purifies one's bad or distressing deeds or anxieties. If misdeeds have been done, new sacred resolution and new mental purity is now gained.

(6) No devils, demons, evil spirits can come to the house. Fearlessness and peace are attained.

(7) One can bear the ups and downs of life, because one has great patience and endurance.

(8) A house with Buddha images means dignity, honour and sacredness: it signifies Purity, Holiness.

(9) One gets honour and respect from others because of keen devotion to the Buddha.

CHAPTER (6)

WHAT A GOOD BUDDHIST BELIEVES

(1) Confidence in the Purity of Buddha, Dhamma and Saṃgha

When a person believes with rational thought in the basic Ratana or Facts of Life, he or she can become a true Buddhist, sooner or later. Therefore the important and basic points one should believe in as a Buddhist are mentioned here. Here only those teachings that one should know to become a true Buddhist are selected.

A genuine Buddhist has a clear faith in Three Jewels or Three Gems so that he or she will have right view and right conduct. One should not have a wavering mind about the Buddha, the Dhamma and the Saṃgha, the Three Incomparables. There should be no doubt about the fact that the Buddha is the Enlightened and Pure One, that the Dhamma surely leads to supreme truth and ultimate peace, and that the Saṃgha is the community of noble ones. When unique virtues of each Jewel are known clearly

one will have no scepticism at all. So the virtues of the Three Jewels are mentioned as follows:

(a) The Virtues of the Buddha

The Omniscient Buddha possesses the Nine Great Virtues or Chief Characteristics-

(1) Arahant: He is far away from all mental defilements; He has destroyed all mental defilements; He has cut off the rounds of samsaric lives completely; He is worthy of respect and homage from all sentient beings; He does not do evil deeds in solitude, and never indulges in them even when others are not present. So Arahant comprehends these noble and sacred powers of the Buddha. Perfection is his greatest virtue.

(2) Sammāsambuddha: The Buddha wins Supreme Enlightenment by his own efforts and by himself alone. No external help, such as God or Saviour or Avatar (Incarnate Being) are necessary. His own Pāramī-Perfections alone make him realize the highest truths of life. This means a Virtue / Characteristic of Sammāsambuddha.

(3) Vijjā-caraṇa sampanna: He has acquired the pure knowledge and moral conduct in many past lives and in the present life. So he has perfect knowledge and conduct, with the title of Vijjā-caraṇa Sampanno.

(4) Sugata: He has reached the Bliss of Nibbāna by walking the Right Path (Well-gone). And he teaches only the Right Way to Peace and Purity, by speaking the truth always. So he is endowed with Sugata.

(5) Lokavidhū: He fully knows and understands the nature of Three Worlds, namely, the World of living beings (Satta loka), the World of Conditioned Things (Saṅkhāra loka). He is the Knower of the Worlds, Lokavidhū.

(6) Anuttaropurisa dhammasārathi: He is the unsurpassed Guide of men to be tamed. He tames and civilises those who are worthy of his teaching. So Anuttaropurisa dhamma sārathi Guṇa is attained.

(7) Satthādeva manussānaṃ: He is the Teacher of gods and men, the supreme teacher earning the title Satthā deva manussānaṃ.

(8) Buddhō: As he has realized the Four Noble Truths with the highest conduct and insight, he is known as Buddha. The Ultimate Truths are known to him.

(9) Bhagavā: He has six great mental and spiritual powers and other supernormal powers. So he is known as Bhagavā.

(b) The Six Great Virtues of the Dhamma

(1) The Dhamma is well and correctly taught (Svākkhāto), or Dhamma is well-expounded.

(2) The Dhamma is immediately apparent or realizable. (Sandiṭṭhiko)

(3) The Dhamma is timeless and has immediate effects for those who follow it. (Akāliko)

(4) The Dhamma is worthy of investigation, and of the nature of personal invitation. (Ehipassiko)

(5) The Dhamma is worthy of progress by one constant practice. (Opameyyiko)

(6) The Dhamma is to be attained by the wise, each for himself. (Paccattamiveditabbo)

The above six Great Noble Qualities belong to the Dhamma.

(c) The Nine Virtues of the Saṃgha

(1) Of good conduct is the Order of the Disciples of the Enlightened Buddha. (Suppaṭṭipanno)

(2) Of upright conduct is the Order of the Disciples of the Enlightened Buddha (Ujuppaṭṭipanno)

(3) Of wise conduct is the Order of the Disciples of the Enlightened Buddha (Ñāyappaṭṭipanno)

(4) Of dutiful conduct is the Order of the Disciples of the Enlightened Buddha. (Sāmaṇicippaṭi-panno)

(5) This order of the Disciples of the Enlightened Buddha, namely, these Four Pairs of Persons, the Eight Kinds of Ariya Individuals, are worthy of offerings. (Āhuncyyo)

(6) Is worthy of hospitality. (Pāhuncyyo)

(7) Is worthy of gifts. (Dakkhiṇeyyo)

(8) Is worthy of reverence. (Añjali-karaṇīyo) and

(9) Is an incomparable field of merit to the world. (Anuttaraṃ puñña khettaṃ lokassa)

So a true, confident Buddhist, knowing the Virtues / Characteristics of Ti-Ratana, always revere and respect the Three Jewels mentioned above.

(2) Other Types of Right Belief

Moreover a Buddhist believe in the Law of Kamma and its Result, or the Natural Law of Cause and Effect. One's moral or immoral deeds will bring appropriate resultant effects, here and hereafter. If a person believes that there are no future existences after death and also believes in the annihilation of good and bad causes and effects, he or she is taking ucchedadiṭṭhi, the view of nihilism and materialism. This uccheda

diṭṭhi is 62 Wrong Beliefs in the world, past and present. So a good Buddhist should believe in Rebirths of New Future Existences due to Kammic Law and the Law of Retribution so that one takes responsibility for one's volitional deeds, taking a wider view of life. Since kammic deeds, good and bad, are done by all of us new births in future become possible and plausible. So future life should be taken as our belief to carry out good kamma here and now.

(3) The Ten Right Views (Sammādiṭṭhi)

(1) There is a good result in an act of alms-giving, charity giving.

(2) There is benefit in veneration.

(3) There is benefit in offering gifts.

(4) There is the Law of Kamma and Its Result, which teaches that moral and immoral deeds have respective consequences, in this life and the next.

(5) There is benefit in tending and supporting one's own mother, while neglecting her means an evil deed.

(6) There is benefit in tending and supporting one's own father, while neglecting him means an evil deed.

(7) There are unseen worlds of hell, hungry ghosts, demons, devas, Sakkas and brahmas.

Existence of such beings should be accepted as a fact.

(8) There is this present world.

(9) There is the next world or lives to come.

(10) There are holy persons who have subdued their thought, word and deed. There are persons with jhanic insight, or concentration who see this world and the next clearly. They teach such sights, views and visions in a correct way. We should have confidence in such samaṇas and brahmaṇas.

The above beliefs are true, beneficial and necessary for a Buddhist who wants to conduct his/her life on the Right Path, based on right understanding (Sammā diṭṭhi). They are termed "Right View or Right Belief". So that a Buddhist should take faith in Three Jewels, the Law of Kamma and Its Result, and ten Right Views just mentioned. He or she will have a strength of character and do great service to the world by having these right views of life.

CHAPTER (7)

BENEFITS OF REVERENCING THE THREE JEWELS

The Three Unique Jewels / Gems

The term "Ratana" can mean worldly treasures such as sapphire, diamond, jade, pearl, ruby, emerald, cat's eye, and other gems of great value. But they are mundane and worldly, pertaining to common people. Yet because of their scarcity and glamour, they fetch high prices. They give noble joy and satisfaction to the common people everywhere. Hence, in this sense, they are termed "Ratana".

More valuable and harder to get are the Gems of Buddha, Dhamma and Saṅgha. They give noble satisfaction, purity and dignity to all devotees who understand their intrinsic beauty, power and glory. In this highest sense, the Three Jewels are collectively termed "Ratana". It means the true and lasting Ratana for right-thinking people everywhere.

(a) Benefits of Worshipping the Buddha

The unique Virtues of the Omniscient Buddha imply essences of both mundane and supramundane Dhamma possessed by him. The Buddha represents the Dhamma virtues in his great and noble mind.

In the Nine Virtues of the Buddha there are (1) Araham (2) Sammāsambuddha (3) Vijjācaraṇa sampanno and (4) Lokavidhū which nobly signify the four basics of the nature of Omniscience and mental purity of the Buddha. They reveal that the Buddha has totally eradicated the 1500 types of defilements (kilesa). Also the Buddha is the All-Knowing One with the attainment of three Vijjā and eight Vijjā and eighteen Saraṇa (Knowledge and Conduct). All these noble and pure basic qualities show that the Buddha is the Greatest One in the three worlds of beings (Kāma-Rūpa-Arūpa) with the attainment of Sabbaññuta Ñāṇa, the All Knowing Knowledge.

Moreover Sugata, Buddha and Bhagavā Virtues reveal also the nature and characteristics of the Buddha, the Enlightened One. Here it is important to know that all Buddhas teach the way to Nibbāna. The Omniscient Buddha has gone to Nibbāna; he realized Nibbāna by means

of his insight into the Four Noble Truths. He has six Great Powers befitting a Buddha in truth: (1) Issariya: Supremacy over all types of objects with pure, concentrated mind (2) Dhamma: Attainment of Four Noble Truths with Four Magga and Four Phala Cittas, overcoming all kilesa roots and branch. Thus Nine Supramundane Dhamma appear in his heart. (3) Yasa: He is always famous. Fame spreads far and wide (4) Sirī: He has glory and honour due to ten great Perfections (5) Kāma: He has fulfilled his noble wishes for Enlightenment (6) Payatta: He always has great effort.

The Anuttaro purisa dhammasārathi and Sathādevamanussānaṃ Virtues mean he had done countless services for all living beings in past lives as Bodhisatta. Now he is serving for the welfare and liberation of all by his Teaching. He subdues wild devas and brahmas and wild persons to follow the path of Dhamma. So he is the Teacher of devas and men. His work for others is astounding.

And Sugata and Bhagavā Virtues teach us to know that he speaks only the truth, choosing only beneficial ones for all. His Method of Teaching is excellent and unique. With infinite compassion and wisdom, he teaches all sentient beings the Universal Truths of Life. He is not

close-fisted about his doctrine at all. So He helps peoples without discrimination.

In other words the Buddha's Nine Virtues point out many significant facts such as his mental purity, omniscience, infinite compassion and wisdom for the sake of all beings. Also he is delivered from the snares of birth, decay, illness and death, just like other Buddhas. So he is known as Sugata "Thus Gone or Thus Come". He teaches the Dhamma without making distinction of race, religion, status, position, caste or colour. He alone shows the Right Way to absolute freedom (Nibbāna), deliverance from saṃsāra.

He tames all rude people by his noble example and his subtle Dhamma. He always has pity even for his opponents, disputants and other heretics. He has performed ten great Pāramīs, five unique renunciations and three noble services (for the world, for the family and for Buddhahood) for four aeons and one hundred thousand world cycles to attain perfection and enlightenment. After he has purified himself, he teaches the Way of Purity for all classes of people. His power, fame and glory are just for the sake of giving benefits to others.

In other words he has overcome dangers of birth, disease and death, and he openly and clearly teaches the Way to Nibbāna for the

wealfare of all. With his unique compassion he helps others to follow in these noble footsteps.

He explains the Supreme Truths, the ultimate realities to philosophers and thinkers of his day. A countless number of hermits and wanderers won salvation through his Teachings.

So the Buddha teaches all deserving peoples to get purity and salvation. With his noble compassion he shows infinite patience with others who oppose him. His Dhamma offers both mundane and supramundane happiness for humans, devas and brahmas. So welfare in this life and the next, leading to final Liberation can be found in the Buddha Dhamma. The final goal is freedom from saṃsāra, the recurrent births and deaths. When devotees see the images and the statues of the Buddha they notice his sancity, purity and dignity so that in many countries today noble meritorious deeds are done in his honour. He teaches the Middle Way (Majjhima Paṭipadā), avoiding extremes of sensuality and asceticism, eternalism and nihilism. Hence he is honoured by humans and devas of the Three Worlds and his Virtues or Attributes are countless. No one can think and speak of all his characteristics in full. So he is unique in many ways.

Those who devote themselves to remembering and reflecting the Nine Virtues of the Buddha experience thirteen benefits:-

- (1) Constant devotional attitude towards him.
- (2) Deep confidence and faith
- (3) Development of Sati-mindfulness
- (4) Sharp intelligence and insight
- (5) Increase of merits
- (6) Eradication of sorrow and anxiety, living in peace and happiness.
- (7) Attainment of courage, dispelling fear with a mind concentrated on Buddha's Virtues
- (8) Attainment of great patience amidst ups and downs of life.
- (9) Feeling like living with the Buddha himself.
- (10) Due to recollection on the Virtues of the Buddha one gets dignity, honour together with respects from others.
- (11) One's mind is inclined towards the nature of Supreme Enlightenment.
- (12) In the face of any evil situation one can have self-restraint and control over misdeeds.

- (13) At death, one escapes from four unhappy states, reaching human and deva worlds.

Since Buddha himself is incomparable and imponderable, his devout disciples, contemplating Buddha-guṇa, also experience like benefits.

(b) Benefits of Reverencing the Dhamma

The Buddha has taught the Dhamma for forty-five years, comprising 84,000 Dhamma-khandas or groups, for the welfare of devas and men. This Buddha-Dhamma finally leads to the bliss of Nibbāna. So it comprises Seven Qualities, unique among world religions. They are:-

Svākkhāto=Well taught, systematically and clearly. This in turn includes-

- (1) Good in the Beginning
- (2) Good in the Middle
- (3) Good in the End
- (4) Well expounded in terms of grammar, syntax and rules of poetry
- (5) Well explained in meaning, essence, aim and method.
- (6) Fullness of exposition in all aspects
- (7) Clear-cut method to attain the Goal of Purity and liberation in well-defined terms with emphasis on the Practice of Good Life and Freedom.

These Seven Qualities of the Buddha-Dhamma can bring not only faith but also realization of the Truth by oneself here and now. It is a practical self-help, leading to supramundane magga and phala insights. So one becomes an ariya--a Noble Person. The Buddha-Dhamma does not rely on heresy, authority, external persons or divine beings however much they speak attractively. It is not based on speculative philosophy or metaphysical system. For Buddha-Dhamma is taken out of practical life experience, the bedrock of truths that can be verified by all rational and practical searchers of truth. The results can be tested and benefits gained in the present life. It is in accordance with reason, scientific outlook, known as the virtue of Sandiṭṭhika, beneficial here and now.

So all practising devotees see the quick results of the Dhamma in their lives when Magga (Path) is followed diligently. After Magga Citta, there immediately follows the Phala Citta. So the Dhamma is known as Akālika, the immediately beneficial and timeless.

The Buddha-Dhamma is no secret doctrine, no mystical teaching so that it is always open, inviting everybody to see and examine closely. And it is so liberal and tolerant that it does not forbid studying other religions and philosophies.

Anyone can of his own accord and will read other religious books, study other doctrines. So also other religionists and sectarians can come and study Buddha-Dhamma, as the most tolerant of all religions. So it can and do invite others outside the Buddha-Dhamma in almost all countries of the world today to come and examine it to taste the Four Paths, Four Fruits and Nibbāna.

If a person studies and keeps the Buddha-Dhamma in his or her heart, real peace of mind, real happiness appear realistically. His or her behaviour in thought, word and deed becomes more cultured, more civilized and blameless too. Anyone can study and practise the Buddha-Dhamma and have true realization in experience. Although it looks like individualistic, the Buddha-Dhamma is the common property of all mankind. Yet the benefits come to each individual who follows the Eightfold Noble Path.

It should be carefully noted that the Buddha-Dhamma can be understood by all persons, can be practised therefore according to their level of understanding and ability. Even lokiya-mundane benefits can be obtained by anyone who has listened to it carefully. So mundane peace and happiness appear on earth, leading to the highest peace and happiness. So even Lokiya-Dhamma type can save one from falling to the four woeful states.

(c) Benefits of Reverencing the Saṅgha

The Community of Ariya-Saṅgha serves mankind by constantly practising morality and highest purity. They serve as Noble Ideal to follow, deserving respect, devotion and veneration from devotees. The bhikkhu-saṅgha, by learning original Scriptures, by practising and by realization of highest truths, serve others by example, precept and teaching.

Since they alone preserve the original Sāsana handed down from teacher to pupil the devotees pay them due respect and support. They serve both Sāsana and people by teaching the Scriptures. Learning, Practising and Reaching the Goal of Nibbāna are the three aspects of the task of bhikkhu saṅgha, past and present. So the original texts and true practices still exist in many countries today:

Since the time of the Buddha, they recited and memorized the Master's Teachings with great care and devotion so that the true Sāsana exists for a long time in its pristine purity. Without teaching, learning and preserving the original Texts, Sāsana will decline or disappear soon. By writing books and treatises, they serve mankind to know the Right Way to Nibbāna. So the old, successive bhikkhu-scholars, the expounders of

They represent both Buddha and Dhamma in explaining Texts and the Noble Practices to lay people everywhere.

When the Buddha was about to realize parinibbāna, a wicked monk spoke unkind things regarding Vinaya Discipline. Hearing such abuses, and knowing the harm they might do to the Sāsana, the great disciple, Bhikkhu Kassapa, held the First Buddhist Council to preserve the original Words of the Buddha-Dhamma and Vinaya. The Venerable Kassapa, the Arahāt, together with 499 Arahāt Bhikkhus, recited the Words of the Buddha for three months at Rājagaha so as to have the Scriptures remain pure and correct for later generations.

Only one hundred years later, some bhikkhus in the Sāsana promulgated ten unlawful vinaya rules (Ten Indulgences) which were against the rules of the original Vinaya Discipline as proclaimed and laid down by the Buddha himself. If Vinaya is transformed and changed at the whim of the Saṃgha, like Vesālī Bhikkhus, then true ones rightly and correctly ordained under original Vinaya will disappear regrettably. In order to preserve the pristine, pure Vinaya Disciplines correctly and systematically, the Second Buddhist Council was held in Vesālī, under the supervision of Arahāt Mahā-Yasa Thera and

with the support of King Katasoka. So the original Vinaya exists still today in Theravāda countries. As for Abhidhamma Piṭaka, the Arahats Venerable Moggaliputta Thera with seven hundred Arahats preserved the full seven Books [including Kathāvatthu] to dispel and suppress heresies and wrong Abhidhamma Paramattha Doctrines taught by the imposter-bhikkhus who entered the Saṅgha Order to gain easy livelihood as well as to introduce syncretic, heretical beliefs in Buddha-Dhamma and Saṅgha. So the Second Buddhist Council and the Third Buddhist Council preserved true original Vinaya and true original Abhidhamma, complete set of Sutta Vinaya and Abhidhamma in pristine purity. So these three Councils held by Arahats as the Scriptures are holy and basically important for the practice and realization of the highest truths, or attainment of Ariya-Noble State.

In 450 of Sāsana Era in Sri Lanka, great famines and serious rebellions occurred so that true Theravāda bhikkhus could not maintain and memorize all Tipiṭaka Pāli Canon without trouble. Some had to flee to India. Some in Sri Lanka had to keep noble recitations and memorizations with great difficulty in bad political and economic situations.

When great rebellions and famines were over and peace was restored, the Sri Lankan bhikkhus, knowing that oral transmissions became shaky and difficult, wrote down the Pāli Tipiṭaka canon (The Five Nikayas) as duly and faithfully memorized and handed down by Arahats in three Theravāda Councils with meticulous care. They vowed to keep the Words of the Buddha in their original and pure form. So King Vaṭṭagamani helped them to write the canonical Texts on sacred palm leaves. This is called the "Fourth Buddhist Council."

Then, thanks to the far-seeing, noble efforts of the Venerable Moggaliputtatissa, the Venerable Dhammarakkhita, the Venerable Dhammapala and other missionaries brought true Buddha's Teachings, first to Suvāṇṇabhūmi, Bago, then to Bagan. Other bhikkhus planted noble seeds of the Sāsana in Thailand, Laos, Cambodia. So we now have five Theravāda countries.

In Myanmar, during King Mindon's time the famous Fifth Buddhist Council was held, and Pali Canonical Texts were incised on stone slabs, near Kusodaw Pagoda. These Pali Texts on stone can be seen even today. In Myanmar many bhikkhus are experts in Sutta Vinaya and Abhidhamma, thanks to the promotion of Sāsana by bhikkhus and royal authorities. Scriptures are held in great esteem.

After King Thibaw's reign, Myanmar came under British rule for nearly one hundred years, and under foreign rule the Sāsana declined in every aspect. The British government did not help the Sāsana. So after Independence, in 1952-56, the Sixth Great Buddhist Council was held under Venerable Nyaungyan Sayadaw to revive Buddha-Dhamma as well as to propagate it to foreign countries. So this Sixth Buddhist Council was in line with and follow-up of the previous Five Councils and their noble aim and work. Consequently both theoretical knowledge and actual practice of the Dhamma shine in Myanmar, as the increasing number of those who can recite Tipiṭaka from memory and Nikāya experts testify, and Practical Buddhism is seen in hundreds of Vipassanā meditation centres established under the control and guidance of able Meditation Masters.

Thus 2500 years after the Buddha's Mahāparinibbāna, Theravāda countries, especially Myanmar, have been taking great interest in the promotion and preservation of the authentic, original Buddha Dhamma. We all are grateful to arahats of old and good, learned bhikkhus of modern times, for the preservation and perpetuation of the true, pristine Sāsana. Generations after generations, both bhikkhu and the laity have got

immense, manifold benefits in following the Eightfold Noble Path, Maṅgala Dhamma and Pāramī Noble Practice due to the efforts and foresight of the ancient Arahats in the three Councils, and steadfast learning and teaching of the modern Theravāda bhikkhus, pointing the right way to Nibbāna, the state of ariyas.

Instructive Stories: An Old Saṇḍālī's Case

Recollection of Buddha's Nine Supreme Virtues gives innumerable benefits because of unique purity and unmatched dignity. No one can describe fully the benefits one gets from Buddhānussati bhavanā. Few witnesses and cases will be sufficient to show the highest power and dignity of the Enlightened Buddha.

Once there was a woman devotee Saṇḍālī who was very poor and infirm, without sons, daughters, grandchildren to help her.

One day she walked tremblingly towards the Buddha's Jetavana Monastery on her old walking stick. At that very moment, the Buddha, while on alms-round, stood near her on the way. Being poor sighted she just looked at the Exalted One in awe and amazement. So the Venerable Ānanda, who was standing behind the Buddha, told her to pay humble respects and homage to the Buddha so she put down her

walking stick, sat down and bowed her head with folded hands three times with due respects and right attitude.

After her humble acts of veneration the Supreme Enlightened Buddha continued his duty of alms-round. At that moment a big cow, which had just delivered a beautiful calf, gored the poor old woman to death. She died instantly and due to her great, noble wholesome deed of worshipping the Buddha, she was immediately reborn in deva-celestial realm as a deity with great power, wealth and beauty. Just by doing humble homage to the Self-Enlightened Buddha, she reached the deva world where long-living deities dwell, enjoying divine pleasures and divine longevity. Thus the wholesome act of Buddha Pujā or worship, though seemingly insignificant, brings numerous high benefits.

The Case of Robber Aṅgulimāla

Aṅgulimāla was a robber-killer who tried to get one thousand fingers from human dead bodies. He had collected 999 fingers by means of murder and now he was chasing his own mother to kill her and get the last finger he needed. With a big sharp sword he approached her while the Compassionate One stood between son and mother. Then he saw the 'Exalted One

and tried to follow him, neglecting his mother by now. The Buddha was his next target to kill. But, by miraculous power, the Buddha simply walked slowly though Aṅgulimāla gave a vehement chase to him. When he was extremely tired, the Buddha preached a noble, suitable sermon for enlightenment and full freedom from evil. As soon as he heard the Buddha's sacred teaching face to face he attained the highest purity, or the arahathood instantly. So he and his poor, old mother were saved by Buddha's compassionate teaching. Thus, the Buddha has Infinite Compassion and Boundless Universal Love even for beggars and criminals too. Respect given to the Buddha has supreme benefits for a devotee.

The Case of Paṭācārī, the Mad Woman

The famous housewife named Paṭācārī lost her husband to snake-bite and an elder son in drowning while a younger son was taken away by a big hawk. As a lonely widow neglected by relatives and friends, she went mad. She threw away the clothes she had on her body, crying, running in to and fro.

No one could save her, except the Compassionate Buddha, who could also teach the

right dhamma sermon. Ordinary medicines and treatments failed to cure her extreme, persistent madness.

When the mad woman came near a Dhamma Hall, a wise person gave her clothes and took her to the presence of the Exalted One. So the Buddha sent his vibrations and thought waves of Buddha-Mettā to her whole personality with the greatest energy and force. Instantly the fires of sorrow, worry, anxiety, helplessness and pain were extinguished by the “water” of Buddha-Mettā. Love conquers all. Compassion is the medicine of the wise. When the troubled mind of Paṭācārī was totally calmed down, the Buddha said in a sweet voice. “O my daughter Paṭācārī, O my daughter Paṭācārī. So she regained her senses and looked carefully at the dignified personality of the Compassionate Buddha. When she had fully received the Buddha's supreme Loving-kindness she cultivated mindfulness of feelings minute by minute. The acts of right worship and right mindfulness led her to supreme holiness of arahatship, destroying all the defilements that had been latent in her. So she overcame both mundane madness and spiritual illness totally and permanently by means of giving due respects to the Buddha and by listening to his sublime Dhamma. So, from the noble

example set by her we all learn how the power of recollection of Buddha can give us countless benefits, here and now. The Buddha's personality and holy images represent supreme purity and boundless compassion for all living beings, so even today one always gives holy respects to him.

The Case of Kisā Gotamī

Once a rich mother saw her lovely young son die suddenly and her sorrows knew no bounds. She cried daily for this separation. So she carried her son's corpse in the city and asked all doctors to make her son alive again. Indeed, she was mad because of the son's death. She continued to carry the corpse everyday, crying vehemently as she walked.

One day a wise man saw her in her sorrowful plight and gave a kind, effective advice to see the Compassionate Buddha, saying he would wonderfully make her son alive again. This suggestion was made by way of upāya or skilful means only. So she ran to the Jetavāna Monastery with her dead son and asked the Buddha to fulfil her fervent wish at once.

The Buddha in his great infinite compassion said: "I can cure the disease called Death."

But first you must bring a small amount of mustard seeds to me to bring back the life to your dead son. I will cure you with your mustard seeds". With great delight and ardent wish, she went from house to house to ask for the wonderful seed. The wise Buddha had reminded her that the seed must be brought from a house where nobody had died in it. So when she saw the seeds she asked the donor whether the particular house had not seen a death event, past or present. The giver told her that the grandparents had died before in residence. When she asked at the next house she was told that their parents had died in the previous year. Next givers of mustard seeds also told her that death had taken place in their homes. Carrying her dead son and asking for the seed from a house that had never seen death, she visited all households in the city. Yet all the houses had seen their dead-corpses, past or present. So a cupful of mustard seed she had collected seemed now useless to her, knowing full well that death is the common lot of all sentient beings. Feeling tired she rested and considered the fact of Death very deeply. Now she knew "Death is natural. Death is ceratain. No one can escape death. I am not the only one who cannot escape death. I am not the only one who is burdened with Death and its consequent

sorrow." With such a deep insight-wisdom, she began to have noble disgust, and sacred detachment to such an extent that she buried her son at a suitable place at last and saw the Buddha again.

Knowing that Kisāgotamī had sacred and holy insight of Death, the Exalted One in his supreme Compassion and Wisdom taught a suitable Dhamma to her who won arahat enlightenment then and there. This enlightenment took place because she had, in many past lives, accumulated Pāramī-Perfections to the full, which was now ripe for Bodhi-Enlightenment. So, even now Buddha's matchless Compassion and Unique Wisdom can be taken to heart for our realization of the Noble Truths. Buddha's Guṇas, or Qualities still exist today.

The Case of 500 Bats: The Power of Dhamma

Buddha's Dhamma saves not only dejected, sorrowful human beings or evil men and women, but also ignorant animals and birds. See the case of 500 bats who lived in a dark cave where a bhikkhu always recited the 24 Paccaya Paṭṭhāna (Conditional Relations) everyday in the time of Kassapa the Buddha. The ignorant 500 bats listened to the Buddha's unique Paṭṭhāna words, though they did not understand the mean-

ing. Yet, they paid due respects to the power of Dhamma and, due to this kusala-good deeds, at death they became 500 bhikkhu disciples of the Venerable Sāriputta under the Gotama Buddha Sāsana. In the intervening existences they had noble, high rebirths too. At last in this Buddha Sāsana they became Expert-Reciters of Abhidhamma under Venerable Sāriputta's guidance, and finally won Nibbānic Enlightenment, cessation of samsāric wanderings.

The Frog-Deity: The Benefit of Dhamma

A devoted frog, while listening to the sermon of the All-Knowing One near human listeners, died. Then one man accidentally killed the frog while putting his stick on the ground, hitting him to death. Death took place while he was in the middle of listening to the Dhamma Sermon of the Buddha and, due to this act of merit the poor, ignorant frog was reborn in Tavatinisa Deva Celestial World, popularly known as Frog-Deity there. Besides sending many sentient beings to higher, delightful abodes in next lives, this Buddha's unique, sacred Dhamma also helps win Bodhi-Enlightenment (Full, Permanent Freedom in Purity and Peace) for countless beings. Innumerable persons in human and divine worlds reached the state of arahatship.

The Case of Losakatissa Thera

The unique, sacred Dhamma of the Enlightened Buddha brings out pure, compassionate Third Ratana Gem, the Noble Saṃgha or Bhikkhu Order. The benefits of revering the saṃgha cannot be counted. For example, Venerable Sāriputta helped and fed a young beggar-boy, and made him a samanera novice in the Saṃgha Order. The preceptor had to go out for alms-food for him because, in one of his past lives he had committed a grave evil by starving an Arahant-guest at his monastery. Thus the Losakatissa Thera in Gotama's Sāsana experienced starvation, hunger and thirst due to his past misdeed, evils of envy and jealousy. So the Venerable Sāriputta had to feed him daily; without this act he suffered starvation or hunger. An evil act done to an arahant in the past now ripened fully, till he experienced Parinibbāna. So the Noble Saṃgha, as represented by honest helpful bhikkhus, is our benefactor.

The Case of a Great Miser

Those who practise miserliness keeping food, clothing and wealth for themselves only, for their own selfish interests, have evil fruits (vipāka) or bad consequences, here or hereafter.

Like begets like, this is the Law of Nature. So misers in this world go to Lower Hells, mostly to the realm of hungry ghosts called Peta Abodes. Once the Venerable Moggalāna paid a visit to a house where a rich man and his rich wife showed great miserliness. They did not give alms-food to bhikkhus though their wealth was very great.

Seeing the coming bad effects of miserliness, the Venerable Moggalāna begged a bowl of rice from them to create a noble giving called dāna. Grudgingly they offered alms-food to the bhikkhus, which freed them from their bad destination in Peta (Hungry-Ghost) Realm. Otherwise they were certain to be reborn as petas. Out of pity, the Venerable save them with a chance for dāna deed.

And the Venerables Moggalāna and Mahā Kassapa, out of pity and a desire to save others, also recited the Bhojjhaṅga Sutta near the poor and the sick whenever chance permitted. So also Aṅgulimāla recited the Aṅgulimāla Sutta for a woman to have easy childbirth. This sutta is famous in the Sāsana too.

Lāzā Devī

And Lāzā Devī, though in great poverty, became very rich when she had a chance to

offer gifts to the Venerable Kassapa, after his Nirodha Sammapatti Absorption. So the saṃgha, being pure and good, helps all.

Although above instances show external advantages and external benefits only, instances of internal benefits of purity, peace and happiness are too numerous to be mentioned. Through the noble contact with the Three Gems and right listening and practice a countless number of people past and present have reached arahatship in four stages -- Sotāpatti, Sakadāgāmi, Anāgāmi and Arahatta states.

CHAPTER (8)

THE TEN VIRTUES OF A GOOD LAY DEVOTEE

A Lay Devotee [Upāsaka]

The Pali technical term “Upāsaka” means a person who sincerely supports Buddha, Dhamma and Saṃgha with four requisites and other necessities. He or she devotedly approaches the Three Gems by service piety and help. Such a layman is known as “Upāsaka” while a lay woman, a helper or supporter of Sāsana is termed “Upāsikā”.

So all believers in the Three Gems, with good, noble attitude and heart must sacrifice their lives for Three-Jewels at the highest level of knowing and understanding. At least they always take Ti-Sarana Refuge everyday, which means Saraṇagamaṇa noble act, taking refuge in the Buddha, Dhamma and Saṃgha for veneration, respect and daily guidance.

Thus, taking refuge in Three Incomparable Gems with insight and devotion constitutes

a Good Buddhist Disciple. If the Five Precepts are observed daily he or she becomes a higher, nobler Buddhist in deep, clear faith. (Saddhā = Confidence)

Five Occupations That Should Be Avoided

All true and noble Buddhists of high intellect keep different sets of precepts. But ordinary persons can also try to shun Five Kinds of Wrongful Livelihood:

- (1) Trading in arms, weapons, etc.
- (2) Trading in human beings, slave-trade, etc.
- (3) Trading in flesh of animals, fish, etc.
- (4) Trading in liquors, alcoholic drinks, drugs.
- (5) Trading in poisons, arsenic, etc.

The above five kinds of occupation, trade, commerce and jobs are wrong livelihood, known as Micchā Ājīva in Buddha Dhamma.

More importantly, one should avoid giving or receiving bribes, kickbacks, unlawful presents, etc. so that true, pure sīla and conscience might reign supreme in one's noble heart. Wealth or money derived from physical or verbal evils (Kāyaducaritta and vacīducaritta=unwholesome deeds by bodily or verbal actions) means wrong

livelihood, living in an evil mode of earning. Thus materials and money gotten by theft, robbery, lying, slavery, killing, etc., must not be one's means of livelihood.

The Qualifications of a True Upāsaka

A knowing Buddhist must take the next step to become a true upāsaka by trying to have the following qualifications:-

- (1) Faith or clear confidence in Three Gems.
- (2) Observance of at least Five Precepts
- (3) Rejection of superstitions, miracles, occult, and rumours
- (4) Firm belief in the Life's Law of Cause and Effect, the Law of Kamma and its Results.
- (5) Rejection of support for heretics, sham bhikkhus, priests, and wanderers outside the noble, true, original Sāsana. Heretics and sham bhikkhus, not fully and correctly ordained, do not deserve homage, veneration and praise.

This well-trained Buddhist devotee is termed in three ways:-

- (1) Upāsaka Ratana-The Gem-Studded'
Lay Devotee

(2) Upāsaka Paduma-The Paduma Lotus-Filled Lay Devotee

(3) Upāsaka Pundarika-The White Lotus-Filled Lay Devotee

Thus he or she deserves three honours and respects.

The Spoilations of An Upāsaka

The following five factors, each and severally, destroy a position and status of a true lay devotee:-

- (1) Lack of clear confidence in Three Gems
- (2) Lack of morality or ethical living
- (3) Belief and faith in miracles, superstitions, mysticisms and occultism.
- (4) Rejection of kamma and its effects, non-belief in kamma and its results
- (5) Giving homage and veneration to heretics, wanderers, sectarians, sham ones, and making gifts and supports to them.

In these evil ways, one or the other, a true Upāsaka falls from this very rare state. Those who have one or the other above disqualifications (downfalls) are known as (!) Upāsaka Caṇḍāla, a very bad, low-grade type

of upāsaka, called caṇḍāla who lives in cemetery; (2) Unclean, fallen upāsaka or Upāsakamala, and (3) Disgustful upāsaka, or Upāsaka Paṭikiṭṭha, the baneful one.

Thus downfalls and downgradings among unwise Buddhists of common type go down lower and lower in scale.

The Ten Virtues / Qualities of a Good, Correct Upāsaka

Those who seek and rely on the instructions of the Three Gems possess these Ten Good Qualities pertaining to them:-

- (1) Living and sharing the ups and downs of life with the bhikkhus in the Saṃgha Order. Equal sharing of vicissitudes (Loka-Dhamma)
- (2) Giving of highest honours and respects and veneration to Buddha and his Teaching, paying no heed to the other religions' teachings outside the Sāsana.
- (3) Practising Dāna (givings, charities) to the needy, after moderate living and economy.
- (4) When true Sāsana is declining or being harmed by heretics, he or she

will certainly help the Buddha Dhamma to shine again with great, sincere efforts, and with diligence too.

- (5) Rejecting common people's belief in rites, rituals, superstitions, heretical masters and priests. He or she loves true Sāsana more than life itself because wrong religions are useless and create downfalls too. No heretics must be regarded as a guide who shows the way to Nibannic liberation. They are not true guides or teachers for supreme purity and ultimate peace.
- (6) A true Upāsaka restrains his or her bodily and vocal evils (Kaya kamma and Vacī kamma in evil).
- (7) A true Upāsaka rejects boastings, pretensions in religious practice, and strives for unity in life, without envy, jealousy and stinginess.
- (8) Worship of Buddha and his noble Images only as representatives of greatest purity and highest peace.
- (9) Reverence of Dhamma by listening, thinking and noble practice.
- (10) Help of Saṃgha Ratana with four requisites (Milinda Pañhā-102)

If a Buddhist acts contrary to the above Ten Values / Qualities, he or she lacks *sīla*, *samādhi* and *paññā* so that he or she is not a genuine Buddhist at all.

CHAPTER (9)

THINGS BUDDHISTS SHOULD AVOID

(a) Ten Evils or Unwholesome Deeds

Myanmar youths, when they enrol in schools, colleges and universities, fill their application-forms declaring themselves as “Buddhists” in a blank starting with “Religion”. As for race they declare as “Bama”. So in mostly everywhere we note the two prominent terms--“Bama” and “Buddhist”. Now the All-Knowing, Self-Englightened One is called the “Buddha”, the Awakened One. So in modern times the Teaching of the Buddha is known as “Buddhism”. And the followers of the Buddha Dhamma are termed “Buddhists.” Thus it is basically important to know ten unwholesome actions or ten evil deeds so that all right-thinking persons can avoid them. Good and wise individuals fear to do such bad things because they know them to be fearsome things. The Buddha and his Ariya Disciples do not give approval and recommendation to Ten Evils known as Ten Ducarita.

The first moral precept is the avoidance of killing or harming sentient beings, and the last one is to overcome heretical views and beliefs (Micchā-diṭṭhi = wrong view). Such evil actions lead to unfortunate rebirths in Four Unhappy States (Four Apāya =Four Woeful Realms). This means serious evil deeds bring great evil consequences according to the law of Kamma; minor evils can bring minor bad resultants. So these Akusala or unwholesome deeds, whether small or great, should be shunned, and controlled as much as possible in every life's situation. It is always good to keep away from evil deeds.

In Pāli, evil deeds or transgressions are known as “Ducarita” and in Myanmar they are termed “Ducarite”. Du means bad, unwholesome, evil, impure and carita means performance, deed, habit, action.

There are ten evils or ten immoral kamma actions. They are as follows:-

- Immoral Bodily Actions = Kāya Kamma (3)
- Immoral Vocal Actions = Vacī Kamma (4)
- Immoral Mental Actions = Mano Kamma (3)

The Three Immoral Bodily Actions

- (1) Pāṇātipāta = killing living beings

- (2) Adinnādāna = stealing
 (3) Kāmesumicchācāra = sexual misconduct

The Four Immoral Vocal Actions

- (1) Musāvāda = lying or false speech
 (2) Pisuṇavācā = slandering or backbiting
 (3) Pharusavācā = harsh or abusive speech
 (4) Samphappalāpavācā = vain talk or useless speech

The Three Immoral Mental Actions

- (1) Abhiṇṇhā = Covetousness
 (2) Byāpāda = ill will
 (3) Micchādiṭṭhi = false belief

The above Ten Akusala Immoral Actions are technically termed “Ten Akusala Kammaṇipatha”. Akusala means unwholesome, immoral, evil, and the word kamma means action, deed, performance while the term patha means the way to four woeful states.

Memorization of the Ten Evils To Be Avoided:-

Killing, Stealing, Sexual Misconduct:- these three transgressions occur by way of bodily kammic deeds.

Lying, Slandering, Useless Talk:- these four evils occur by way of vocal action.

Covetousness, harmful thought, wrong view:- these three evils occur by way of mental action.

1. Killing sentient beings brings many sufferings and evil results (kammic effects) in the rounds of repeated births. The unwholesome act of killing (Pāṇātipāta) is full of blame and fault. A killer of a goat, Dhammadinnā in his past life, had to suffer in as many lives as the number of hairs of the goat he had killed. As he cut the neck of the goat, he in as many lives fell victim just the same way, sacrificing his neck. Please study Aññātara Purisa Vatthu, Bāla Vagga, the Dhammapada Commentary.

2. Taking what is not given by the owner means the evil of stealing or theft. A man in one of his existences stole and ate the food prepared for Buddha and his disciples. For this immoral deed he was reborn as a peta-hungry ghost for the duration of the appearance of the four Enlightened Buddhas. He was always hungry for aeons. Please study Tiro-kutṭa Peta Vatthu.

In a poem named Pāramī Taw Khan Pyo, it is stated that all hungry ghosts, past and present, suffer intense hunger for the duration of the appearance of three or four Buddhas. In this

long interval they remain in the realm of hungry ghosts, lacking even a drop of water to quench their thirst. Their evil deed was the act of stealing. In consequence they suffer privation, hunger and thirst for a long duration.

3. The evil of sexual misconduct has miserable consequences (kammic effect). If one commits adultery, rape, sexual misconduct, one will suffer in the realm of the animal kingdom. As an animal, castration was done to him in several lives. A gold-smith, being lusty, had adultery with the wife of another person. Due to the evil of sexual misconduct, he was reborn as a Napulla-Paṇḍukka (sexless person) and then in his next life he became a woman. But he won arahatship as a woman in the Sāsana of Gotama Buddha.

And the four friends (sons of millionaires) committed adultery with others' wives. At death, they were reborn in Lohakumbhī Hell, suffering intense heat between great hell-fires. They cried four words only, "Du-Sa-Na-So", and sank again beneath the hell-fire.

4. Lying also is an Akusala misdeed. One Ciñcamāṇavikā tried to lie, saying she got pregnant with the Gotama Buddha. She even spoke lies in front of the Enlightened Buddha while he was preaching a sermon to devotees.

Due to the immoral deed by way of vocal action, when she died she reached the Avīci Hell. Even the great Earth cracked, and she was sunk in the lowest hell for a long time.

5. Slander is also an Akusala by way of vocal action. It is also called backbiting. In the past a bhikkhu caused schism in the Saṃgha by his slander and backbiting. Between the time of one Buddha to another Buddha, he suffered in hell. When Gotama Buddha appeared, he became a Pūṭimukha Peta (foul-mouthed hungry ghost) near a mountain in Rājagaha.

6. Due to her abusive speech, a woman named Yevatī, wife of Nandiya, suffered great pain in hell for two thousand years. As a human being, she had committed immorality (harsh speech) against bhikkhus, brahmins and beggars. She scolded, abused, and accused both holy men and ordinary persons too. After her period of tribulation, she was reborn as a human being. But her nose, ears, hands and feet were cut off by enemies. Then she suffered again in hell directly when she died.

Thus acts of abuse, harsh speech, wrongful accusations against other persons only come back to oneself. Harm is done only to those who uses harsh speech in like manner in reaction. Beware of speaking harshly.

7. Next evil by way of mouth is the act of vain speech or useless talk. Vain speech not only is useless but also it entangles oneself and others with greed, hatred and delusion. For vain talk promotes lust or attachment, develops hatred and clouds the mind with delusion. One becomes weak and superficial in mind in such an evil act. That one, at death, reaches a special hell called Pahāsa, hell for those who indulge in vain talk. Gāmaṇī, leader of a dance troupe, was reborn in this hell.

8. As for evil of mental action, the first evil is covetousness. Due to this misdeed by way of mind, Āgantuka, the rich man, could not enjoy sensual pleasures because he was in the past very covetous. In this very life, although he possessed many riches, he had no children at all. Moreover, he could not use his money in a good manner. So when he died, his wealth was confiscated by his king. In the past his mental evil was so bad that in the present existence due to a lack of (third) “Pāra Cetana” (last thought-moment of good will), he could not reap or enjoy the benefits of his wealth. And, finally he was reborn in Mahā Rorūva hell. This hell is meant for covetous persons.

9. Due to the evil act of ill will (byāpāda, hatred, anger) and also envy and jealousy, a

person serving near Asayha Millionaire, had this byāpāda mental evil. Since he supervised the offerings of the rich man to give service to guests and since he cultivated ill will, envy and jealousy, he advised the donor to limit the donations and charities. When the rich donor on his behalf requested him to offer alms-food to guests, he replied that food was gone already. He lied because he was stingy and had a mind of envy and jealousy. Due to this byāpāda ill will, when he died, he was reborn as a Khuppipāsa Hungry Ghost (in one of the four woeful states). This Hungry Ghost Realm is reserved for those who cultivate byāpāda ill will, envy and jealousy. He was always hungry as well as ugly in this lower abode. The evil deeds he had accumulated were his act of saying that no food remained to be offered, that he offered donations with stingy mind against the command of his master, that he prevented good, moral deeds of others as much as he could. So he got his evil results in Khuppipāsa Ghost Realm.

10. Lastly, the evil deed with mind is concerned with wrong view, hearsay, wrong belief. This means a person does not believe in the efficacy of kamma and kammic results (kamma and vipāka). In other words a person, by ignoring Kammic Law of Cause and Effect, is taking

harmful beliefs and committing wrong deeds by thought, words and deed. Thus Korakhattiya, being influenced by hearsay did many immoral acts. At death he was reborn in Asurakāyika Lower, Woeful Abode, the Realm of Demons. (Please see Pāthika Sutta, Pāthika Vagga, Dīgha Nikāya, 5.)

Studying these evil effects of Ten Ducarita (wrong actions), Myanmars try their best to do charity, morality and bhāvanā-meditation to lessen and wipe away the past misdeeds and evils done in past lives. These three good, moral deeds (Dāna-Sīla-Bhāvanā) are sure to overcome evil results that one may get out of the past. Moreover, present kusala-wholesome deeds start to bring new ones not yet arisen, and develop the present good deeds done now. This is known as Four Great Right Moral Efforts (Sammappadhāna) which should be cultivated by all. In this way all right-thinking people will be saved from four Apāya Woeful States by living righteously. And such persons will receive Dhamma Vigour, Dhamma Insight, etc. day by day in progress. Therefore the true and noble Buddha Sāsana will remain in purity and in long standing, here and abroad.

(b) All Buddhists Should Avoid Five Trades

In the Pañcaka Nipāta, Aṅguttara Nikāya, the Enlightened Buddha advises his lay devotees or followers (Upāsaka) to avoid five kinds of trade and commerce, to get right livelihood:-

- (1) Sattha Vaṇijjā: Trade in arms, weapons and other instruments of death.
- (2) Satta Vaṇijjā: Trade in animals, slaves and other living beings, such as elephants, horses, human beings, slaves, etc.
- (3) Mam̐sa Vaṇijjā: Trade in meat, flesh (animal flesh) such as pork, meat, etc.
- (4) Majja Vaṇijjā: Trade in alcoholic liquors, all kinds of intoxicants and drugs.
- (5) Visa Vaṇijjā: Trade in poisons, all kinds of harmful foods.

Thus it is clear that one should not make swords, spears, bows, arrows that will cause death. One should not ask others to make deadly weapons, instruments of death. These instruments and weapons may create danger and harm to other living beings so that trade in arms, merchants of armaments, etc. are not right means of livelihood.

The Compassionate Buddha exhorts his devotees to avoid slave trade, shun slavery, etc.

So the occupations that involves prostitution, slave-trade, etc. should be avoided to get right occupation, right livelihood.

The All-Knowing Buddha advises all persons to abstain from taking intoxicating drinks, liquors, drugs and things that cloud thinking faculty. Alcoholic drinks and drugs will certainly prevent the acceptance of the glory of Buddha-Dhamma-Saṅgha, as this immoral deed is called heedlessness or forgetfulness of the Dhamma.

And, lastly, trade in poisons, arsenic, dangerous chemicals, etc., must be rejected in earning one's life. These things are harmful and dangerous everywhere. So such an occupation must be avoided.

Those who have taken the Three Greatest Refuges (Ti-Sarana) should try to abstain from making a living by trade in humans, animals, poisons, intoxicants and flesh. These merchants and traders can be reborn in Four Woeful States (Four Lower Planes of Existence) because they indulge in wrong occupations, transgressing the Ten Wholesome Deeds. By refraining from wrong occupations, one gets right livelihood (Sammā ājīva) in Eightfold Noble Path.

So Buddhists should take heed of this noble advice and exhortation. They should be

good followers of the Buddha Dhamma by moral restraint in the hope of Nibbāna. In this way Ten Wholesome Deeds appear in thought, word and deed. All societies get many benefits shunning the wrong path in the way of peace and purity. Such persons truly accumulate Sucarita (moral deeds) with right view, right thinking, etc. which will bring harmony, justice, peace in economic life. Trade and commerce then become full of high purpose and moral conduct too. In a society, right means of livelihood is basic and essential.

CHAPTER (10)

THE DAILY LIFE OF A BUDDHIST

(a) Rise with a Thought of Loving-kindness (Mettā), Universal Love

It is good to rise early in the morning, especially at dawn. A Buddhist devotee then will have ample time to cultivate mettā, Universal Love or Boundless Love, as soon as he or she arises from the bed. This early morning mettā bhāvanā is auspicious and friendly in spirit. With vocal and mental pious work, say like this: "May all living beings be well and happy!" three times, to live in sound morality and nobility. This is an excellent discipline to start with as the day breaks for all of you. The benefits are (1) Looking and knowing others in good light. (2) All the world is suffused and covered with your good, noble thoughts at dawn (3) You remember and practise civilized way of life, behaving as a good person in reality everyday (4) As the Buddha exhorts daily, you now remember wholesome deed with mindfulness and diligence. So you get many Maṅgala Blessings

by having a good mind and attitude, such as this mettā bhāvanā practice.

In Myanmar old Buddhists always rise early in the morning. In this pure, serene, quiet period, they worship the holy Image of the Enlightened One, by offering water, scents, flowers and then cultivation (mind-development) of Universal Love is done regularly, to spread mettā-thoughts to all living beings in ten directions of the world. After saying Okāsa noble praise and sacred wishes (Patthanā), the merit-sharing deed is done finally. Striking of gong and cymbal is usually symbol of the act of merit-sharing. Whoever hears the sound of Kye-zi (gong) struck by devotees knows noble spiritual deeds have been done by the person or persons concerned. All right-thinking people everywhere express this wholesome deed of sharing merit. Especially in Myanmar, this religious custom becomes Myanmar tradition as well. The beauty of Myanmar not only consists of lovely physical senses, but also lovely and civilized behaviour of her people of diverse races.

Thus, today, a Buddhist needs to follow the good, old custom and tradition of his ancestors. Rising early in the morning with mettā-thoughts alone is not enough. He or she, by

knowledge, wisdom and insight, must pay respect to the Buddha, Dhamma and Saṃgha in the early morning with pious deed. One should approach near the Buddha Image as soon as face-washing is completed. For cleanliness is essential in the holy deed.

(b) Paying Homage, Reverence and Respect to Triple Gem

Whenever due homage, reverence and respect is paid to the Buddha Image or Buddhist Shrine, the usual custom is to follow the Five Prostrations, namely, contacts of feet, hands, forehead, elbows and knees in one worshipping act. This holy and sacred behaviour means the “Five Touches or Contacts” as follows:-

- (1) Feet on the ground
- (2) Hands on the floor
- (3) Forehead on the floor
- (4) Elbows on the floor
- (5) Knees on the floor

So every time when bowing of head is done, say: “Buddham Pūjemi”, I honour and pay homage to the Buddha.

“Dhammam Pūjemi”, I honour and pay homage to the Dhamma.

“Saṃgham Pujemi”, I honour and pay homage to the Saṃgha.

A devotee can express mental veneration or verbal declaration.

Then say Okāsa words of homage and sacred wishes before sacred Images kept for worship in homes.

(c) Okāsa Homage, Veneration and Wish

“Permit me, permit me, permit me, Venerable Buddha, the Supremely Enlightened One! In order to overcome faults, defilements and all other wholesome effects and deeds I may have committed by way of physical, vocal and mental acts, I now pay my humble homage to Buddha, Dhamma and Saṃgha three times. With due respect and with humble heart and mind I bow my head thrice to the Triple Gem.

Due to this act of veneration and reverence, may I be always free from Four Woeful States, Three Calamities, Eight States of Inopportunity, Five Great Enemies, Four Unaccomplishing States and Five Regressions. At last may I then win Path and Fruition Consciousness (Magga and Phala Dhamma) together with Nibbāna.

If there is a bhikkhu nearby he will say the same words of approval and boon.

(d) Taking Three Refuges and Five Moral Precepts

- Ahaṇi bhante tisaraṇena saha pañca sīlaṇi Dhammaniyācāmi. Anuggahaṇikavā sīlaṇi detha me bhante.

- Dutiyampi ahaṇibhante tisaraṇena saha pañca sīlaṇi Dhammānyācāmi. Anugghaṇi katvā sīlaṇidetha me bhante

- Tatiyampi ahaṇibhante tisaraṇeṇa saha pañca sīlaṇi Dhammaniyācāmi. Anugghaṇi katvā sīlaṇidetha me bhante.

(Āma bhante--to be said by the devotee)

If a bhikkhu says "Yamahāṇi vadāmi, taṇi vadetha", please reply "Āma bhante" (Yes I will repeat).

Homage to The Buddha

"Namo tassa bhagavato arahato sammā sambuddhassa" (3 times)

Taking Refuge

-Buddhaṇi saraṇaṇi gacchāmi

-Dhammaṇi saraṇaṇi gacchāmi

-Saṃghaṇi saraṇaṇi gacchāmi

-Dutiyampi Buddhaṇi saraṇaṇi gacchāmi

-Dutiyampi Dhammaṇi saraṇaṇi gacchāmi

-Dutiyampi Saṃghaṇi saraṇaṇi gacchāmi

-Tatiyampi Buddham saraṇam gacchāmi

-Tatiyampi Dhammam saraṇam gacchāmi

-Tatiyampi Saṅgham saraṇam gacchāmi

(Āma bhante--to be said by devotee)

A bhikkhu, if present will say:-----

“Tisaraṇa gamanam paripuṇṇam”-- you have completed the full Taking Refuge Deed) (Āma bhante--to be said by the devotee)

Taking Five Moral Precepts •

-Pāṇātipātā veramaṇi sikkhāpadam samādiyāmi

-Adinnādānā veramaṇi sikkhāpadam samādhīyāmi

-Kāmesu micchācārā veramaṇi sikkhāpadam samādhīyāmi

-Musāvādā veramaṇi sikkhāpadam samādhīyāmi

-Surāmerayamajjappamādatthānā veramaṇi sikkhāpadam samādhīyāmi

(Āma bhante --to be said by the devotee)

A bhikkhu, if present, will say:

“Tisaraṇena saha pañca sīlaṃ dhammam sādhuṇaṃ katvā appamādena sampādettha”

-Now you have taken Three Refuges, together with the Five Moral Precepts so that you should always keep mindfulness to observe the sīla precepts very well. Observe them with

constant mindfulness in full.

End of Taking Five Moral Precepts

(e) Taking Eight Moral Precepts

Say Okāsa Veneration words

- Ahaṁbhante tisaraṇenasaha atthaṅga samannāgataṁ uposathasīlaṁ dhammaṁ yācāmi, Anuggahaṁ katvā sīlaṁ detha me bhante.

- Dutyampi Ahaṁbhante tisaraṇenasaha atthaṅga samannāgataṁ uposathasīlaṁ dhammaṁ yācāmi, Anuggahaṁ katvā sīlaṁ detha me bhante.

- Tatiyampi Ahaṁbhante tisaraṇenasaha atthaṅga samannāgataṁ uposathasīlaṁ dhammaṁ yācāmi, Annuggahaṁ katvā sīlaṁ detha me bhante.

Eight Moral Precepts in Pali

- Paṇātipātā veramaṇi sikkhāpadaṁ samādiyāmi

- Adinnādānā veramaṇi sikkhāpadaṁ samādiyāmi

- Abrahmacariyā veramaṇi sikkhāpadaṁ samādiyāmi

- Musāvādā veramaṇi sikkhāpadaṁ samādiyāmi

- Surāmeraya majjappamādaṭṭhānā veramaṇi sikkhāpadaṁ samādiyāmi

- Vikāla bhojanā veramaṇi sikkhāpadam samādiyāmi

- Nacca-gita vādita-visūkadassanamālā
gandha-vilepana-dhārana-maṇḍana-vibhūsanaṭṭhānā
veramaṇi sikkhāpadam samādiyāmi

- Uccā sayana-mahāsayana veramaṇi
sikkhāpadam samādiyāmi

(Āma bhante -- to be said by the devotee)

The Eight Precepts are completed

(f) Taking Nine Moral Precepts

Say Okasa Veneration words

- Ahaṇi bhante tisaraṇena saha navaṅga
samannāgataṇi uposatha sīlaṇi dhammaṇi yācāmi,
Anuggahaṇi katvā sīlaṇi detha me bhante

- Dutiyampi.....

- Tatiyampi.....

Nine Moral Precepts in Pali

- | | | |
|----|---|----------------------------------|
| 1. | } | Same as the Eight Moral Precepts |
| 2. | | |
| 3. | | |
| 4. | | |
| 6. | | |
| 7. | | |
| 8. | | |

9. Mettā saha gatena cetasā sabbapāṇa
bhutesu pharitvā viharāmi.

(g) Ājivaṭṭhamaka Sīla Precepts

Say Okasa Veneration words

- Ahaṁbhante tisaṇena saha ājivaṭṭhamaka sīlaṁ dhammaṁ yacāmi, Anuggahaṁ katvā sīlaṁ detha me bhante

(Say Namo Tassa 3 times and “Buddhaṁ saraṇaṁ gacchāmi,” etc. 3 times.

Ājivaṭṭhamaka Sīla in Pali

- Pāṇātipātā veramaṇi sikkhāpadaṁ samādiyāmi
- Adinnādānā veramaṇi sikkhāpadaṁ samādiyāmi
- Kamesumicchācārā veramaṇi sikkhāpadaṁ samādiyāmi
- Musāvādā veramaṇi sikkhāpadaṁ samādiyāmi
- Pisuṇavācā veramaṇi sikkhāpadaṁ samādiyāmi
- Pharusavācā veramaṇi sikkhāpadaṁ samādiyāmi
- Samphappalāpa veramaṇi sikkhāpadaṁ samādiyāmi
- Micchājīvā veramaṇi sikkhāpadaṁ samādiyāmi

End of Taking Ājivaṭṭhamaka Sīla.

(h) Offering Alms-food, Water, Flowers, Lights

(1) Offering Alms-food (Soon) and Expression of Noble Wish

Arahatādi nava guṇehi = To the Enlightened Buddha, who possesses Nine Supreme Virtues starting with Arahanṁ Attribute, the Supreme Teacher of gods and men, I offer alms-food through the symbol-image of the Buddha Rūpa and Dhatu Cetiya, Dhamma Cetiya, Referent (Udissa) Cetiya, and Paribhoga Cetiya with due homage and respect. By this meritorious act may I attain Nibbāna, the supreme peace and reality!

Noble Wish in Pali:-Idamṁ me puñṇam āsavakkhayā vhamṁ hotu=By these wholesome (Kusala) deeds, may I attain the state of complete eradication of Four Outflows or Taints (Four Floods of Defilements)

(2) Offering Water and Making Supplication

Arahatādinava guṇehi (Same words as in alms-offering)

Samannāgatam	Ibid
Natham	Ibid
Buddham	Ibid
Uddissa	Ibid
Cetiyassa	Ibid

Suddhasītalapasannam= With this clear cool water; Imam pāniya-paribhojanīram-This drinking water; sakkaccam=with due respect; demi=I offer; pūjemi = I give homage and veneration.

Supplication in Pali (Same words as in alms-offering)

(3) Offering of Flowers and Supplications

Arahatādinavaguṇehi Ibid

Samannāgataṃ Ibid

Nātham Ibid

Buddham Ibid

Uddissa Ibid

Cetiyaṃ Ibid

Vaṇṇa gandhasamampannam=with full cent and colour; Imam puppham=this or these lowers; sakkaccam=with due respect and eneration; demi=I offer; pūjemi=I venerate. I ay homage.

Supplication in Pali (Same words as in ms-offering)

1) Offering of Lights and Supplication

Arahatādinavaguṇehi = (Same words as alms-offering) except these substitutes near the d:-

Imam dīpajalam= this candle or candle-

light; sakkaccaṃ=with due respect and veneration; demi=I offer; pūjemi=I venerate in the hope of attaining Nibbāna.

(i) The Pali verse which overcomes nine forces of arms thrown against the Buddha by Māra the Evil One

- Vātaṃ vassaṇca pāsāṇaṃ, āvudhaṃ
vālukaṃ tathā
Kukkuḷaṃ kalalaṅgāyaṃ, andhakāraṇti'
me nava.
- Satthe mārena vissaṭṭhe, vijayantaṃ jinaṃ
name
Ahampi tena puññaṇa, vijeyyaṃ sabbamā
yudhe

The Māra, in attacking the Buddha with Nine Great Forces of Arms, first sent fierce storms; then heavy rains; then showers of big rocks; then clusters or groups of big swords and lances; then sand-storms; then hot, burning ash-rains; then burning embers; then, finally, he caused the place of Buddha under utter darkness.

Thus Māra the Evil One sent Nine Great Forces to attack the Buddha who was sitting on the Throne of Victory, for nine times. However, by calling in witness of the Great Earth with calm and insight, the Enlightened One had won

greatest victory on earth against the most fearsome armies of Māra. Thus, the Buddha by these nine victories earned the rarest title and honour of “Jina”, the “Conqueror”. Remembering these holy events of victory by the Buddha, I now bow my head in veneration, homage and respect with due humility, three times. May I also win great victories against evil forces in life, just like the Buddha against Māra. Starting from today till Nibbāna is attained, may I conquer over attackers who might send fearsome weapons against me.

End of the Victory Over Nine Weapons

(j) Sending Thoughts of Universal Loving-kindness (The Boundless Supreme Love)

After worshipping the Enlightened Buddha, one should recite some or all eleven Sutta Discourses called Paritta or some Pali Verses of Protection one has selected to have clear mind and devotion.

After saying Parittas, the usual custom is to send mettā thoughts to all living beings in all directions. This method is termed Disā Pharaṇa Mettā (Mettā to Ten Directions) as taught by the Venerable Bhaddanta Vicittasārābhivamsa, Tipiṭakadhara Dhammabhaṇḍhāgārika. This follows the Pali in Paṭisambhidāmagga:-

- (1) Let all living beings in the East be:-
 - Free from danger
 - Free from anger
 - Free from sorrow
 - Have peace of mind
- (2) Let all living beings in the West be:-
 - Free from danger
 - Free from anger
 - Free from sorrow
 - Have peace of mind
- (3) Let all living beings in the North be:-
 - Free from danger
 - Free from anger
 - Free from sorrow
 - Have peace of mind
- (4) Let all living beings in the South be:-
 - Free from danger
 - Free from anger
 - Free from sorrow
 - Have peace of mind
- (5) Let all living beings in South-East be:-
 - Free from danger
 - Free from anger
 - Free from sorrow
 - Have peace of mind
- (6) Let all living beings in North-West be:-
 - Free from danger
 - Free from anger

- Free from sorrow
- Have peace of mind
- (7) Let all living beings in North-East be:-
 - Free from danger
 - Free from anger
 - Free from sorrow
 - Have peace of mind
- (8) Let all living beings in South-West be:-
 - Free from danger
 - Free from anger
 - Free from sorrow
 - Have peace of mind
- (9) Let all living beings Below be:-
 - Free from danger
 - Free from anger
 - Free from sorrow
 - Have peace of mind
- (10) Let all living beings Above be:-
 - Free from danger
 - Free from anger
 - Free from sorrow
 - Have peace of mind

Eleven Ways of Practice of Universal Loving-kindness According To Mettā Sutta

In the Mettā Sutta, the Enlightened Buddha has taught eleven ways to radiate Universal

Loving-kindness, and the Venerable U Vicittasārābhivam̐sa, Tipiṭakadhara Dhamma-baṇḍhāgārika showed like this:-

- (1) May all living beings be well and happy in body and mind, free from danger
- (2) May all living beings, feeble or strong, be well and happy, free from danger
- (3) May all living beings, seen or unseen, be well and happy, free from danger
- (4) May all living beings, far or near, be well and happy, free from danger.
- (5) May all living beings, who are already born and not yet born, be well and happy, free from danger.
- (6) May all living beings, long, short and medium, be well and happy, free from danger.
- (7) May all living beings big, small or medium size, be well and happy, free from danger.
- (8) May all livings beings, fat, thin, or medium size, be well and happy, free from danger
- (9) May all living beings be free from deception and trickery. Let none deceive another. Let none deceive or decry another.

- (10) Let none despise another person
- (11) Let none wish any harm to another person.

(k) Supplication and Sharing Merit

After mettā meritorious work, a devotee will continue to practise meditation for Calm and Insight (Samatha and Vipassanā bhāvanā). In-breathing and out-breathing must be done in practice to calm the mind, and then watch the impermanence of all phenomena inside and outside the body very carefully.

Then, the time to share your merits has arrived. You should share your 'good (kusala) deeds you have performed with others by expressing like this:-

Having done these meritorious deeds, I now offer this "Sharing of merit" to others.

(1) "May I attain Nibbāna in a short time. If I have to wander in saṃsāra (round of rebirths) in future, may I have full accomplishments in blessings. May I not meet enemies and dangers. Instead, may I get Maṅgala Blessings.

(2) I share my various acts of merits to others, especially to my parents and teachers, relatives and friends. Then I offer my merits to guardian spirits, deities in the universe. Then I share my merits to all living beings in the Three

Worlds of Beings. May all beings get my noble sharings of my merit to them, with gladness and aspiration. May they receive my act of sharing merit! Sharing! Sharing! Sharing!

(1) Benefits of Taking Moral Precepts, Worshipping Buddha Images, and Other Kinds of Merit

A devout Buddhist usually pays veneration, homage and respect to Buddha early in the morning. Everyday he or she will also take Five Moral Precepts (sīla), together with some offerings (dāna) too. If a person knows the benefits of such pious deeds, he or she will get more inspiration and more joy in spiritual matters. For kusala acts are auspicious.

(1) Benefits of Taking Sīla Precepts

In Vimāna Vatthu Texts we learn that attainment of celestial mansions and divine happiness had been due to the good, clear results of keeping moral precepts, especially the observance of Uposatha Precepts. For example Uttarā, Soṇadinnā, Uposathā and others reached heavenly states because of their own power of good, high moral life. Many laymen and laywomen should keep Uposatha Sīla on Uposatha days because this practice of morality brings high

spiritual advantages such as peace of mind, contentment, honesty, humility and other virtues. At death, the divine state is assured. So Five and Eight Moral Precepts should be kept at all cost.

(2) Benefits of Venerating the Buddha

During the time of the Buddha, one Maṭṭhakunḍali was dying with high fever and intense pain. As he was an evil man, the Buddha knew he would suffer in a lower abode (hell). But as he had some good kusala deeds also, the Buddha went near the dying man, emitting the six shining rays of the Buddha. When the sick man saw them, his mind became suffused with joy and deep devotion to the Buddha. So he showed signs of homage with clasped hands, and died. Due to this act he was reborn in Deva loka with a great celestial mansion of gold.

During the time of Sumedha Buddha a man always made suggestions to others to pay respects to the Enlightened One. He advised good ways to others. When he died he became a deva in Tāvātīmisa realm. So no one should belittle a small meritorious deed as the results are measureless and great. Good begets good. This is the Law of Kamma.

(3) The Eleven Benefits of Diffusing Mettā

(1) One sleeps soundly

- (2) One awakens soundly and happily
- (3) One sees no bad dream
- (4) Devas protect the one who diffuses mettā.
- (5) People love him
- (6) No fire burns him
- (7) No poison, no weapons can harm him
- (8) One enjoys calmness and purity of mind
- (9) One has a clear and clean face
- (10) At death he has clear consciousness without perplexity.
- (11) Attainment of Brahma loka realm after death.

(4) Benefits of Offering of Alms-food

Once in Rājagaha City, a poor woman, Ācāma Dāyika, got a chunk of old rice cake from a rich man's house. But she offered this small rice cake to the Venerable Kassapa Mahā Thera with homage and respect. When she died she was reborn a goddess in Nimmānarati Celestial Realm. There are many cases of such results explained by the Buddha and Arahats because of the Natural Law of Cause and Effect.

There are five great benefits in alms-food offering:-

- (1) Longevity
- (2) Beauty
- (3) Happiness in mind and body
- (4) Bodily strength
- (5) Great wisdom and Insight

(5) Benefits of Offering Water

There are ten benefits derived from offering of water to the Buddha:-

A young girl in a village of Sāvatti offered drinking water to several travelling pilgrim-bhikkhus who were thirsty. At death, as a result, she was reborn as a devī in Tāvatisa Realm with great divine power, pomp and splendour. So small acts of merit should be done at every opportunity at hand.

The Ten Benefits in Offering of Water

- (1) Alertness, alacrity
- (2) Cleanliness
- (3) Fame
- (4) Freedom from hunger
- (5) Companions and friends
- (6) Longevity
- (7) Beauty
- (8) Wealth
- (9) Physical strength
- (10) Great wisdom and Insight

(6) Benefits of Offering Flowers

During the time of Kassapa the Buddha, four young women offered flowers to a bhikkhu with deep respect and veneration. Due to this meritorious deed, they were reborn in Tāvātīmīsa Realm with great divine wealth, pleasure and power. They did not fall to bad destinations, and when Gotama the Buddha appeared in this world, they won liberation (ariya state) as devas.

The three great benefits in the act of offering flowers to well-disciplined holy persons:-

- (1) Beauty
- (2) Clean body
- (3) Sweet-smelling mouth

(7) Benefits of Offering Lights, Candles

During the time of Gotama Buddha, a woman in the City of Sāvātthi lighted many candles in honour of the Enlightened One. As the result of this (kusala) meritorious deed, she was reborn in Tāvātīmīsa Celestial Realm.

The two main benefits are:-

- (1) Pure and clean eyes
- (2) Attainment of eye of wisdom.

(m) Daily Duties of a Buddhist

The above duties and responsibilities show

the importance of rising early in the morning with cultivation of mettā thoughts, blameless word and deed. Then taking moral precepts radiating mettā, worshipping the Buddha with some offerings should be done daily without fail. Afterwards one should attend to daily tasks of economic, social, national, and religious affairs. The point is piety, morality, charity, loving-kindness must come first as they concern themselves with Three Greatest Gems (Tiratana) on earth. A day should have a clear, right schedule because one has started with pious deeds at dawn, and one has observed moral precepts. This naturally leads to the righteous way of life leading to Nibbāna here and now.

Thus a wise and devout Buddhist has followed the maxim that instructs all right thinking people everywhere like this:-

“One should in each day acquire wealth, wholesome deed and wisdom together or singly. No one should waste his or her energy, time and labour in vain. Among three objects of life--merit, wisdom and wealth--at least one should be attained in each day. Life must be a worthwhile affair everyday. Pious deeds are needed daily.”

Devout and pious people will not fall into evil ways, downgrading themselves in forget-

fulness and vanity. A Buddhist must have a standard and status to live by in respectable order. He or she is contributing many noble, many-sided services to the nation for peace, welfare and progress in daily life. Not only this country but also the world gets benefits from such good, righteous persons--the true Buddhists.

CHAPTER (11)

TO LEARN PĀḲI AND MEANINGS BY HEART

(a) The Nine Attributes of the Buddha PāḲi and Meanings

The Nine Attributes of the Buddha PāḲi
Itipi so bhagavā-

- (1) Araham
- (2) Sammāsambuddho
- (3) Vijjācaraṇasampanno
- (4) Sugato
- (5) Lokavidū
- (6) Annuttaro purisadammasārathi
- (7) Sathā devamanussānam
- (8) Buddho
- (9) Bhagavā.

The Meanings of the Nine Attributes of the
Buddha

(1) The Attribute of Araham

The Exalted One is known as “Araham”
because (a) He is far away from defilements, (b)

He has dispelled completely the enemies, defilements, (c) He has destroyed the wheel of saṃsāra, (d) He is worthy of special veneration and honour with the four requisites by all men, devas and brahmas, (e) He has also no secluded place to commit evils.

(2) The Attribute of Sammāsambuddha

The Exalted One is known as “Sammāsambuddha” because he is supremely self-enlightened in all ñeyya dhammas (knowable things) without remainder.

(3) The Attribute of Vijjācaraṇasampanna

The Exalted One is known as “Vijjācaraṇasampanna” because (a) He is proficient in three supreme vijjā knowledge, eight supreme vijjā knowledge and in the fifteen caraṇa practice of morality.

(4) The Attribute of Sugata

The Exalted One is known as Sugata because-

- (a) He goes without attachments anymore,
- (b) He goes to Nibbāna,
- (c) He goes on the Right Path avoiding the two extremes,
- (d) He speaks only suitable, good words which are true and beneficial.

(5) The Attribute of Lokavidū

The Exalted One is known as “Lokavidū” because (a) He knows the three worlds, namely, the world of living beings, the world of saṅkhāra or conditioning things, the world of abodes, (b) He knows the nature of the world, the cause of the world, the cessation of the world and the Noble Path, the Noble Practice leading to the cessation of the world, Nibbāna.

(6) The Attribute of Anuttaropurisasadhammasārathi

The Exalted One is known as “Anuttaropurisasadhammasārathi” because (a) He excels in the virtue of sīla, morality, in the virtue of samādhi, concentration, in the virtue of paññā, knowledge, in the virtue of vimutti, emancipation, in the virtue of vimutti ñāṇadassana, emancipation by Insight knowledge. No one can excel him, (b) He can tame the uncivilized men, devas and brahmas to be civilized. And he is the successful, incomparable tamer.

7) The Attribute of Satthādevamanussānam

The Exalted One is known as “Satthādevamanussānam” (a) He is the Great Teacher of all devas and men, who can admonish them to

prosper in the present life and the next lives and to emancipate them from the difficult journey.

(8) The Attribute of Buddha

The Exalted One is known as “Buddha” because (a) He is self-enlightened in the Four Noble Truths, (b) He can teach others also to realize the Four Noble Truths like him.

(9) The Attribute of Bhagavā

The Exalted One is known as “Bhagavā” because (a) He is the Most Exalted, revered, glorious, (b) He has completely dispelled the five māras, (c) He is perfect with the six powers, namely (issariya, dhamma, yasa, sirī, kāma and payatta).

(b) The Six Attributes of Dhamma

Pāḷi and Meanings

The Six Attributes of the Dhamma Pāḷi

- (1) Svākkhāto bhagavatā dhammo
- (2) Sandiṭṭhiko
- (3) Akāliko
- (4) Ehipassiko
- (5) Opaneyyiko
- (6) Paccattam veditabbo viññūhi.

The Meanings of the Six Attributes of the Dhamma

(1) The Attribute of Svākkhāto bhagavatā-dhammo

The Dhamma is full of the Attribute of Svākkhāto bhagavatā dhammo because (a) The Exalted One has so well expounded the ten dhammas, namely, the Four Noble Paths, the Four Noble Fruitions, Nibbāna and Pariyatti, teaching doctrines with the seven factors that the Dhamma is full of the Attribute of “Svākkhāto bhagavatā dhammo”.

(2) The Attribute of Sandiṭṭhika

Because the Dhamma of the Supremely Self-Enlightened One, namely the Four Noble Paths, the Four Noble Fruitions and Nibbāna can be self-realized by the devas, brahmas and men in practice, it is known as “Sandiṭṭhika”.

(3) The Attribute of “Akālika”

Because the Four Noble Paths of the Exalted One have the instant Noble Fruitions they are known as “Akālika”.

(4) The Attribute of Ehipassika

Because the Nine Lokuttara Dhammas of our Great Teacher, namely, the Four Noble Paths, the Four Noble Fruitions and Nibbāna deserve to be invited for all to come and practise themselves, the Dhamma is full of the Attribute of “Ehipassika”.

(5) The Attribute of Opancyyika

Because the special Lokuttara Supramundane Dhamma deserve to be borne in mind by mental and Insight developments the Dhamma is full of the Attribute of “Opancyyika”.

(6) The Attribute of Paccattam veditabbo viññūhi

Because the Noble Path, the Noble Fruition and Nibbāna can be realized, felt and experienced individually by the wise and by the virtuous themselves, the Dhamma is also known as “Paccattam Veditabba”.

(c) The Nine Attributes of Saṃghā Pāḷi and Meanings

The Nine Attributes of Saṃghā Pāḷi

- (1) - Suppaṭipanno bhagavato Sāvaka Saṃgho

- (2) Ujuppaṭipanno bhagavato Sāvaka Saṃgho.
- (3) Nāyappaṭipanno bhagavato Sāvaka Saṃgho.
- (4) Sāmicippaṭipanno bhagavato Sāvaka Saṃgho. Yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esa bhagavato Sāvaka Saṃgho.
- (5) Āhuneyyo
- (6) Pāhuneyyo
- (7) Dakkhiṇeyyo
- (8) Añjalikaraṇīyo
- (9) Anuttaraṃ puññakkhettaṃ lokassa.

The Meanings of the Nine Attributes of the Saṃgha

The disciples Saṃghā of the Exalted One-

- (1) Practise well the Noble Path leading to Nibbāna.
- (2) practise righteously the Middle Way.
- (3) practise to realize Nibbāna. They are endowed with righteous conduct leading to Nibbāna.
- (4) practise the dhamma to make them worthy of respect comprising four pairs or eight noble persons.
- (5) are worthy of receiving offerings brought even from afar.

- (6) are worthy of receiving offerings meant for very important special guests.
- (7) are worthy of receiving noble, special offerings made with future benefit, (i.e., in future existences) in mind.
- (8) are also worthy of receiving reverential homage of men, devas and brahmas.
- (9) are also the best incomparable fertile field for planting the seeds of merit.

(d) The Five Precepts, the Eight Precepts, the Nine Precepts and the (Ājīvaṭṭhamaka Sīla) Moral Precepts with the Right Livelihood as the eighth

The Five Precepts Pāḷi and Meaning:

- (1) *Pāṇātipātā veramaṇi sikkhāpadam samādiyāmi.* I observe the Precepts of Abstaining from killing any living beings.
- (2) *Adinnādānā veramaṇi sikkhāpadam samādiyāmi.* I observe the Precept of Abstaining from taking what is not given by the owner.
- (3) *Kāmesumicchācārā veramaṇi sikkhāpadam samādiyāmi.* I observe the Precept of Abstaining from committing sexual misconduct.

- (4) *Musāvādā veramaṇi sikkhāpadam samādiyāmi.* I observe the Precept of Abstaining from telling lies.
- (5) *Surāmerayamajjappamādaṭṭhānā veramaṇi sikkhāpadam samādiyāmi.* I observe the Precept of Abstaining from taking any intoxicant or drug that causes forgetfulness.

The Eight Precepts Pāḷi and Meanings

- (1) *Pāṇātipātā veramaṇi sikkhāpadam samādiyāmi.* I observe the Precept of Abstaining from killing any living beings.
- (2) *Adinnādānā veramaṇi sikkhāpadam samādiyāmi.* I observe the Precept of Abstaining from taking what is not given by the owner.
- (3) *Abrahmacariyā veramaṇi sikkhāpadam samādiyāmi.* I observe the Precept of Abstaining from indulging in sex.
- (4) *Musāvādā veramaṇi sikkhāpadam samādiyāmi.* I observe the Precept of Abstaining from telling lies.
- (5) *Surāmerayamajjappamādaṭṭhānā veramaṇi sikkhāpadam samādiyāmi.* I observe the Precept of Abstaining

from taking any intoxicant or drug that causes forgetfulness.

- (6) *Vikālabhojanā veramaṇi sikkhāpadam samādiyāmi.* I observe the Precept of Abstaining from taking any food after midday.
- (7) *Nacca gīta vādita visūka dassana mālā-gandha vilepana dhāraṇa maṇḍana vibhūsanatthānā veramaṇi sikkhāpadam samādiyāmi.* I observe the Precept of Abstaining from enjoying dancing, singing, playing musical instruments which are obstacles to the Noble Practice and also abstaining from wearing flowers, using perfumes and beautifying with any cosmetics.
- (8) *Uccāsayana mahāsayanā veramaṇi sikkhāpadam samādiyāmi.* I observe the Precept of Abstaining from staying on any high or luxurious seat or bed.

Nine Precepts Pāli and Meanings

- (1) *Pāṇātipātā veramaṇi sikkhāpadam samādiyāmi.*
- (2) *Adinnādānā veramaṇi sikkhāpadam samādiyāmi.*
- (3) *Abrahmacariyā veramaṇi sikkhāpadam*

- samādiyāmi.
- (4) Musāvādā veramaṇi sikkhāpadam samādiyāmi.
 - (5) Surāmerayamajjappamādaṭṭhānā veramaṇi sikkhāpadam samādiyāmi.
 - (6) Vikālabhojanā veramaṇi sikkhāpadam samādiyāmi.
 - (7) Nacca gīta vādita visūka dassana mālā-gandha vilepana dhāraṇa maṇḍana vibhūsanatṭhānā veramaṇi sikkhāpadam samādiyāmi.
 - (8) Uccāsayana mahāsayanā veramaṇi sikkhāpadam samādiyāmi.
 - (9) Mettāsahagatena cetasā sabbapāṇa bhūtesu pharitvā viharāmi.
- I do establish the practice of cultivating loving-kindness on all living beings.

Note: The Meanings of Precepts No(1) to No(8) in the Nine Precepts are the same as in the Eight Precepts.

Ājīvaṭṭhamaka Sīla Pāli and Meanings

- (1) Pāṇātipātā veramaṇi sikkhāpadam samādiyāmi.
- (2) Adinnādānā veramaṇi sikkhāpadam samādiyāmi.
- (3) Abrahmacariyā veramaṇi sikkhāpadam

samādiyāmi.

- (4) Musāvādā veramaṇi sikkhāpadam
samādiyāmi.

- (5) Pisuṇavācā veramaṇi sikkhāpadam
samādiyāmi.

I observe the Precept of Abstaining
from backbiting.

- (6) Pharusavācā veramaṇi sikkhāpadam
samādiyāmi.

I observe the Precept of Abstaining
from offensive and abusive language.

- (7) Samphappalāpā veramaṇi sikkhāpadam
samādiyāmi.

I observe the Precept of Abstaining
from frivolous talk.

- (8) Micchājīvā veramaṇi sikkhāpadam
samādiyāmi.

I observe the Precept of Abstaining
from wrong livelihood.

Note: The Meanings of Precepts No(1) to No(4)
have been given before.

CHAPTER (12)

GIHĪVINAYA SOCIAL DUTIES FOR ALL HUMAN BEINGS

Siṅgāla Sutta

At one time the Bhagavā was staying near Rājagaha in (the monastery of) the Bamboo Grove. Now at that time, Siṅgālaka (i.e. the young Siṅgāla) the son of a householder, rising early in the morning, and having gone out from Rājagaha, worshipped with palms together the various directions, such as the East, the South, the West, the North, the Nadir and the Zenith.

Then the Bhagavā, having rearranged his robes in the morning, took his alms bowl and great robe and entered Rājagaha on his alms round. On seeing Siṅgāla, the son of a householder, who had risen early in the morning and had come out from Rājagaha, worshipping with palms together the various directions, such as the East, the South, the West, the North, the Nadir and the Zenith, the Bhagavā spoke to him thus:

Young householder, rising early in the morning, having come out from Rājagaha, wherefore do you worship with palms together the various directions, such as the East, the South, the West, the North, the Nadir and the Zenith?

“Venerable Sir, my father said to me on his death-bed, ‘My dear son, worship the directions.’ Venerable Sir, respecting, revering, reverencing and honouring my father’s words, I rise early in the morning, go out from Rājagaha, worship with palms together the various directions, such as the East, the South, the West, the North, the Nadir and the Zenith.”

Young householder, in the Ariyan Teaching the six directions are not to be worshipped in this manner.

“How then, Venerable Sir, are the six directions to be worshipped in the Ariyan Teaching? May it please the Bhagavā to teach me the six directions which are to be worshipped in the Ariyan Teaching”.

In that case, young householder, listen and bear it well in mind. I shall teach you.

“Very well, Venerable Sir”, replied Siṅgāla, the householder’s son. The Bhagavā spoke as follows:

SINGĀLA SUTTA TRANSLATION

The Six Directions

Young householder, the noble disciple refrains from four acts of defilement; he does no evil which is instigated by four factors; and he does not indulge in six practices causing dissipation of wealth. Thus avoiding these fourteen evil things, he covers the six directions and follows the path for success in both the worlds. He has accomplished his tasks for this world as well as for the next. After death and dissolution of the body, he is reborn in the happy deva world.

- (1) The noble disciple refrains from four acts of defilement.
- (2) The noble disciple does no evil which is instigated by four factors.
- (3) The noble disciple does not indulge in six practices causing dissipation of wealth.
- (4) Thus avoiding these fourteen evil things.

[As his present world and the next are free from five kinds of enemies, it is called 'adorable life'.]

The Four Acts of Defilement

And what are the four acts of defilement that the noble disciple abstains from?

- (1) The destruction of life, young householder, is an act of defilement;
- (2) Stealing is an act of defilement;
- (3) Sexual misconduct is an act of defilement.
- (4) Telling lies is an act of defilement.

These are the four evil acts of defilement which the noble disciple abstains from.

After the Bhagavā had spoken these words, he uttered these verses:

Young householder, killing, stealing, telling lies and committing adultery are called the four evil acts of defilement. The wise never praise them.

Four Factors Instigating Evil Acts

What are the four factors by which the noble disciple is not led astray to commit evil acts?

- (1) Instigated by partiality, evil is committed (Chandāgati)
- (2) Instigated by anger, evil is committed (Dosāgati).
- (3) Instigated by fear, evil is committed. (Bhayāgati)
- (4) Instigated by ignorance (of what is right or wrong), evil is committed (Mohāgati).

But, young householder, as the noble disciple is not led astray by these four factors, namely, partiality, anger, ignorance and fear, he does not commit evil.

After the Bhagavā had spoken these words, he uttered these verses:

Young householder, whosoever commits an evil act out of partiality, anger, fear, ignorance, his fame and following will fade away, just like the moon in the waning half of the month; whosoever does not commit evil out of partiality, anger, fear, or ignorance, his fame and following will grow day by day, even as the moon in the waxing half of the month.

Six Practices Causing Ruin of Wealth

- (1) The habit of taking intoxicant or drug which leads to forgetfulness and ruin of wealth.
- (2) The habit of going out late at night leads to ruin of wealth.
- (3) The habit of frequenting shows and entertainments leads to ruin of wealth.
- (4) The habit of gambling leads to negligence and ruin of wealth.
- (5) The habit of associating with bad friends leads to ruin of wealth.

- (6) The habit of laziness leads to ruin of wealth.

Maxim: Taking intoxicant, going out late at night, frequenting entertainments, gambling, bad friends and laziness lead to loss of wealth.

[Venerable U Buddh]

Six Evil Consequences of Indulgence in Intoxicants

Young householder, the evil consequences of the habit of indulgence in intoxicants are these six:

- (1) actual loss of wealth in this very life
- (2) liability to be involved in quarrels
- (3) liability to illness and disease
- (4) loss of good name and reputation.
- (5) indecent exposure of body
- (6) weakening of intelligence

Young householder, these are the six evil consequences of indulgence in intoxicants.

Six Evil Consequences of Roaming in Streets Late at Night

Young householder, there are these six evil consequences of a person roaming in streets late at night.

- (1) he himself becomes unprotected and unguarded
- (2) his wife and children become unprotected and unguarded
- (3) his property becomes unprotected and unguarded
- (4) he becomes suspected of committing crimes and evil deeds.
- (5) he becomes subjected to false accusations
- (6) he will have to face many troubles

Young householder, these are the six evil consequences of roaming in streets late at night.

Evil Consequences Frequenting Shows and Entertainments

Young householder, there are these six evil consequences of a person frequenting shows and entertainments:

He makes these enquiries and goes there (thereby neglecting his responsibilities).

- (1) Where is the dancing?
- (2) Where is the singing?
- (3) Where is the music?
- (4) Where is the recitation?
- (5) Where is the playing of cymbals?
- (6) Where is the beating of drums?

As he cannot resume his work after enjoyment, his work suffers and he cannot get wealth. The acquired wealth is also unguarded, stolen and entertainments lead to one's downfall and ruin.

Maxim: Frequenting shows and entertainments, dance, singing, playing musical instruments, recitation, hand-clapping, playing drums, lead to the downfall and ruin.

(The Venerable U Buddh)

Six Evil Consequences of Gambling

Young householder, there are these six evil consequences of a person addicted to gambling which causes negligence:

- (1) as a winner he begets enmity
- (2) as a loser he grieves over his loss
- (3) there is actual loss of wealth in this very life
- (4) his word is not relied upon in a court of law
- (5) he is despised by his friends and companions
- (6) he is not sought after as a partner in marriage because people say 'he is a gambler, he cannot support a wife'.

Young householder, these are the six evil consequences of gambling which causes negligence.

Maxim: Winner begets enmity; loser grieves; loss of wealth; not relied upon in a court of law; despised by his friends; no one wants to marry him, these six evil consequences of gambling.

(Venerable U Buddh)

Six Evil Consequences of Associating with Bad Companions

Young householder, there are these six evil consequences of a person associating with bad companions:

- (1) there are those who gamble
- (2) those who commit adultery
- (3) those who are drunkards
- (4) those who are swindlers
- (5) those who are cheats
- (6) those who are quarrelsome, get the better of him.

Only these people form his circle of friends and companions. (He therefore comes to ruin in this life and in the next, the evil consequences of associating with them.)

Maxim: They indulge in gambling, adultery, and drinking, swindling, cheating and

quarreling, get the better of him. Six evil consequences associating with bad companions.

(Venerable U Buddh)

Six Evil Consequences of Habitual Laziness

Young householder, there are these six evil consequences of a person indulging in habitual laziness:

- (1) He does no work, saying it is too cold
- (2) He does no work, saying it is too hot.
- (3) He does no work, saying it is late in the evening.
- (4) He does no work, saying it is too early in the morning.
- (5) He does no work, saying he is too hungry.
- (6) He does no work, saying he is too full.

Thus making such lame excuses, he leaves many duties undone, not acquiring new wealth, but wasting away the wealth he has already accumulated and thus comes to ruin. Young householder, these are the six evil consequences of habitual laziness.

Maxim: Too cold, too hot, too late, too early, too hungry, too full, he does no work

in laziness and thus comes to ruin.

(Venerable U Buddh)

After the Bhagavā had spoken these words, he uttered these verses:

There are drinking companions; there are those who are friends only in one's presence. (These are not true friends.) There is one who proves to be a comrade in times of crisis. This is indeed a true friend.

Evil Habits

Sleeping till the sun is high; committing adultery; begetting enmity; engaging in unbeneficial activities; keeping evil companions and being extremely stingy. These are the six causes bringing ruin to a man.

He who has bad friends and evil companions, who is given to bad ways and is moving in bad circles is heading for ruin both in this world and the next.

Playing dice, womanizing, drinking, dancing and singing, sleeping during day time; roaming in the street at untimely hours; evil companions and stinginess; these six causes bring ruin to a man.

Playing dice; indulging in drinking; misbehaving with women who are dear as life to her men, with women who are sought after by

the base and are shunned by the wise; the fame and following of such people fade away just like the moon in the waning half of the month.

The destitute drunkard, feeling thirsty, frequents liquor shops. As a stone sinks in water, he becomes immersed in debt to be soon disowned and rejected by his relatives.

The Life of a Lazy Man

He who habitually sleeps in the day, is not wakeful at night, is always drunk, and is debauched and cannot manage a household.

Chances and opportunities pass by the young man who says it is too hot, too cold, too late and leaves things undone.

The Power of Effort

But for him who does not consider cold or heat any more than a blade of grass and who dutifully attends to the affairs of men, happiness and prosperity do not decline.

False Friend

Young householder, these four should be regarded as false friends pretending to be true friends:

- (1) A person who only takes from one

(and does not give in return)
(aññadatthuhara).

- (2) A person who only renders lip-service by making empty promises. (vacīparama)
- (3) A person who flatters (anuppiyabhaṇī).
- (4) A person who is an associate in activities that lead to loss of wealth. (apāyasahāya).

Aññadatthuhara False Friend

Young householder, a person who only takes from one should be known as a false friend pretending to be a true friend by four characteristics:

- (1) he only takes from one (and does not give in return);
- (2) he wants much in return for giving only a little;
- (3) he renders service only when he gets into trouble;
- (4) he attends on one only for his own advantage.

Young householder, a person who only takes from one (and does not give in return) should be known as a false friend pretending to be a true friend, by these four characteristics.

Vacīparama False Friend

Young householder, a person who only takes from one (and does not give in return), giving only lip-service by making empty promises, should be known as a false friend pretending to be a true friend, by these four characteristics:

- (1) offering to give help that should have been given in the past;
- (2) offering to give help, contingent on what is yet to be;
- (3) offering help purely out of courtesy;
- (4) not giving any help on the grounds of something wrong at the moment.

(He only renders lip-service by making empty promises thus: "You did not come last year, our works were very fine," etc. "The harvest will be in next month. Please come then", etc. When you ask for help, he doesn't give even a lift saying "My car has broken down" and shows the ruin at the present).

Anuppiyabhāṇi False Friend

Young householder, a person who flatters should be known as a false friend pretending to be a true friend, by these four characteristics:

- (1) he approves of the evil actions of his friends;
- (2) he approves also of the good actions of his friends;
- (3) he praises him in his presence;
- (4) and he speaks ill of him in his absence.

Young householder, a person who flatters should be known as a false friend pretending to be a true friend, by these four characteristics.

Apāyasahāya False Friend

Young householder, a person who is an associate in activities that lead to loss of wealth should be known as a false friend, pretending to be a true friend by four characteristics:

- (1) he is a companion when indulging in intoxicants that cause negligence;
- (2) he is a companion when roaming in streets late at night;
- (3) he is a companion when frequenting shows and entertainments;
- (4) and he is a companion when indulging in gambling which causes negligence.

Young householder, a person who is an associate in activities that lead to loss of wealth should be known as a false friend pretending to be a true friend, by these four characteristics.

Thus spoke the Bhagavā. And having spoken these words, he uttered these verses:

- (1) The friend who only takes,
- (2) The friend who only renders lip service,
- (3) The friend who flatters,
- (4) and the friend who brings about loss of wealth-- the wise should know these four as false friends and avoid them from a distance as from a path of danger.

True-hearted Friend

Young householder, these four should be regarded as true-hearted friends:

- (1) he who is helpful (upakāra)
- (2) he who is the same in prosperity and adversity (samānasukhadukkha)
- (3) he who gives good counsel (atthakkhāyī)
- (4) and he who understands and sympathizes (anukampaka).

Upakara True-hearted Friend

Young householder, he who is helpful should be known as a true-hearted friend, by four characteristics:

- (1) he protects friends
- (2) he protects the property of friends

- (3) he is the refuge for the friend who is in trouble;
- (4) and when unforeseen needs arise, he comes to the aid of the friend with twice the required assistance.

Young householder, he who is helpful should be known as a true-hearted friend, by these four characteristics.

Samāna Sukha Dukkha

True-hearted friend

Young householder, he who is the same in prosperity and in adversity should be known as a true-hearted friend, by four characteristics:

- (1) he confides his secrets in his friend;
- (2) he keeps the secrets of his friend;
- (3) he does not forsake his friend when in trouble;
- (4) he sacrifices even his life for the sake of his friend.

Young householder, he who is the same in prosperity and in adversity should be known as a true-hearted friend, by these four characteristics.

Atthakkhāyī True-hearted Friend

Young householder, he who gives good counsel should be known as a true-hearted friend,

by four characteristics:

- (1) he restrains his friend from doing evil;
- (2) he encourages his friend to do good;
- (3) he tells him about profound matters which his friend has not heard before;
- (4) and he shows his friend the way to the realm of the devas.

Young householder, he who gives good counsel should be known as a true-hearted friend, by these four characteristics.

Anukampaka, a true hearted friend

Young householder, he who understands and sympathizes should be known as a true hearted friend, by these four characteristics:

- (1) he does not rejoice in the misfortunes of his friends;
- (2) he rejoices over his friend's prosperity;
- (3) he restrains others from speaking ill of his friend;
- (4) and he commends those who speak well of his friend.

Young householder, he who understands and sympathizes should be known as a true hearted friend by these four characteristics.

Thus spoke the Bhagavā. And having spoken these words, he uttered these verses:

- (1) the friend who is helpful;

- (2) the friend who is the same in prosperity and in adversity;
- (3) the friend who gives good counsel, and
- (4) the friend who understands and sympathizes--

The wise should know these four as true-hearted friends and cherish them with devotion as a mother cherishes the child of her own bosom.

The wise man of virtue shines bright like a blazing fire.

Work as a Bee

The riches of a person who acquires his wealth in harmless ways like a bee which gathers honey without damaging the flowers grows as an ant-hill grows.

Budget Allotment, Friends Forever

Having acquired wealth in this manner, the young man who is able to set up a household should divide his wealth into four portions; in this manner he can make friends.

He should spend and enjoy one portion; he should use two portion to run his business, and the fourth should be reserved for use in emergencies.

(Only the rich can maintain friendship)

Making the Six Directions Safe and Secure

Young householder, how does the noble disciple cover the six directions? Young householder, these six directions should be known thus:

- (1) the parents should be looked upon as the East,
 - (2) the teachers as the South
 - (3) wife (and children) as the West
 - (4) friends and associates as the North
 - (5) servants and employees as the Nadir, and
 - (6) samaṇas and brāhmaṇas as the Zenith.
- [Guarding the six directions to ward off the dangers is called making safe and secure.
- (1) Parents are termed the East (puratthimādisā) because they are the first to do good to the sons and daughters, etc.
 - (2) Teachers are termed the South (dakkhiṇādisā) because they deserve to be honoured.
 - (3) Wife and children are termed the West (pacchimādisā) because they usually follow the husband.
 - (4) Friends are termed the North (uttarādisā) because one can overcome difficulties depending on the friends.

- (5) Servants and employees are termed the Nadir (heṭṭhimādisā) because they attend upon him at his foot.
- (6) Samaṇas and brāhmaṇas are termed the Zenith (uparimādisā) because they are in high position of benefactors.

Young householder, in five ways should a son minister to the parents as the Eastern quarter thus:

- (1) My parents have supported me, I shall support them in turn;
- (2) I shall manage affairs on their behalf;
- (3) I shall maintain the honour and tradition of the family;
- (4) I shall make myself worthy of the inheritance;
- (5) and furthermore, I shall offer alms on behalf of the departed parents.

Young householder, the parents attended upon in these five ways as the Eastern quarter by their children, look after the children in five ways:

- (1) they restrain them from evil;
- (2) they encourage them to do good;
- (3) they give them education and professional training;
- (4) they arrange suitable marriages for the children, and

- (5) they hand over property as inheritance to them at the proper time.

Young householder, in these five ways children attend upon their parents and the parents look after their children in these five ways. It is thus that the Eastern quarter is covered and made safe and secure.

[The parents (the Eastern quarter) are guarded by five kinds of duty for children. And the danger of the evil actions with regard to the parents are dispelled. So the parents (the Eastern quarter) are in peace, safe and secure.]

Five Kinds of Duty for Sons and Daughters

- Maxim:** (1) support the parents in turn;
 (2) manage affairs on their behalf;
 (3) maintain the honour and tradition of the family;
 (4) make yourself worthy of the inheritance;
 (5) and furthermore, offer alms on behalf of the departed parents.

Five Kinds of Duty for Parents

- Maxim:** (1) They restrain their children from evil;
 (2) encourage them to do good;

- (3) give them education and professional training;
- (4) arrange suitable marriages for the children, and
- (5) hand over property as inheritance to them at the proper time.

(The Venerable Saṅgajā Sayadaw)

Pupil and Teacher

Young householder, in five ways should a pupil minister to a teacher as the Southern quarter:

- (1) by rising from the seat to greet and salute the teacher;
- (2) by attending and waiting upon the teacher;
- (3) by obeying the words of the teacher;
- (4) by offering personal service to the teacher; and
- (5) by learning and receiving the teacher's instructions with respectful attention.

Young householder, the teacher, attended upon in these five ways as the Southern quarter by the pupil, looks after the pupil in five ways:

- (1) he instructs the pupil well in what should be instructed;
- (2) he teaches well what should be taught;

- (3) he trains the pupil in all the arts and sciences;
- (4) he entrusts the pupil to his friends and associates; and
- (5) provides for protection in every quarter.

Young householder, in these five ways the pupil attends upon his teacher as the Southern quarter and the teacher looks after the pupil in these five ways. It is thus that the Southern quarter is covered and made safe and secure.

Five Kinds of Duty for the Pupil

- Maxim:** (1) rise from the seat when the teacher comes;
- (2) attend and wait upon the teacher;
 - (3) obey his words;
 - (4) offer personal service; and
 - (5) learn, think, recite.

Five Kinds of Duty for the Teacher

- Maxim:** (1) The teacher instructs the pupil well;
- (2) teaches well
 - (3) trains in all the arts and sciences;
 - (4) entrusts the pupil to his friends and associates; and
 - (5) provides for protection.

(The Venerable Saṅgajā Sayadaw)

Husband and Wife

Young householder, in five ways should a husband minister to a wife as the Western quarter:

- (1) by being courteous to her and addressing her in endearing terms;
- (2) by showing respect to her and not disparaging her;
- (3) by being faithful to her;
- (4) by giving her control and authority over domestic matters; and
- (5) by providing her with clothing and ornaments.

Young householder, the wife looked after in these five ways as the Western quarter by the husband, attends upon the husband in five ways:

- (1) she discharges well her various duties;
- (2) she is hospitable and generous to kith and kin from both sides of the family;
- (3) she is faithful to her husband;
- (4) she manages well what he earns and brings to her;
- (5) she is killed and industrious in performing all her tasks.

Young householder, in these five ways the husband looks after his wife as the Western quarter and the wife also attends upon her husband in these five ways. It is thus that the

Western quarter is covered and made safe and secure.

Five Kinds of Duty for the Husband

Maxim: (1) being courteous
 (2) showing respect
 (3) being faithful to her;
 (4) giving her control and authority over domestic matters;
 (5) providing her with clothing and ornaments.

Five Kinds of Duty for the Wife

Maxim: (1) she discharges well her various duties
 (2) she is hospitable and generous
 (3) faithful to her husband
 (4) manages well
 (5) skilled and industrious.
 (The Venerable Saṅgajā Sayadaw)

Friendship

Young householder, in five ways should a man of good family minister to his friends and associates as the Northern quarter:

- (1) by giving generously;
- (2) by being pleasant and courteous in speech;

- (3) by being helpful;
- (4) by treating them as he treats himself;
- (5) by being true to his words and promises.

Young householder, the friends and associates, looked after in these five ways as the Northern quarter by a man of good family looks after him (in return) in five ways:

- (1) they protect the friend when he is inebriated;
- (2) they guard his property when he is inebriated;
- (3) they become a refuge when he is in trouble;
- (4) they do not forsake him in his troubles;
- (5) they even help his descendants.

Young householder, in these five ways a man of good family looks after his friends and associates as the Northern quarter, and the friends and associates also look after him in these five ways. It is thus the Northern quarter is covered and made safe and secure.

Five Kinds of Duty for the Friend

- Maxim: (1) giving generously
- (2) being pleasant and courteous in speech;
 - (3) being helpful

- (4) treating them as he treats himself;
- (5) being true to his words and promises.

(The Venerable Saṅgajā Sayadaw)

maxim: (1) generous

- (2) pleasant and courteous speech;
 - (3) helpful;
 - (4) treating them as he treats himself;
 - (5) true to his words and promises;
- (i) they protect the inebriated friends;
 - (ii) they guard over his property when he is inebriated;
 - (iii) they become a refuge when he is in trouble;
 - (iv) they do not forsake him in his troubles;
 - (v) they even help his descendants.

(The Venerable U Buddh)

The Social Relation of the Master and the Servant, the Employer and the Employee

Young householder, in five ways should a master minister to his servants and employees as the Nadir:

- (1) by assigning the work in accordance with their ability and physical strength;
- (2) by giving them food and remuneration;

- (3) by looking after them in sickness;
- (4) by sharing with them choice food;
- (5) by granting them leave at times.

Young householder, the servants and employees, ministered to as the Nadir by their master in these five ways, attend upon him in five ways:

- (1) they rise before him;
- (2) they go to sleep after him;
- (3) they take only what is given;
- (4) they perform their duties well;
- (5) they uphold his good name and fame.

Young householder, in these five ways the master looks after his servants and employees as the Nadir, and the servants and employees in turn also attend upon their master in these five ways. It is thus that the Nadir is covered and made safe and secure.

Five Kinds of Duty for the Master

- Maxim:** (1) by giving them food and remuneration;
- (2) by assigning the work suitably;
 - (3) by looking after them in sickness;
 - (4) by sharing with them choice food;
 - (5) by granting them leave at times.

Five Kinds of Duty for the Servants and Employees

Maxim: (1) they rise before him;
 (2) they go to sleep after him;
 (3) they take only what is given;
 (4) they perform their duties well;
 (5) they uphold his good name and fame.
 (The Venerable Saṅgajā Sayadaw)

Samaṇas and Brāhmaṇas and Disciple

Young householder, in five ways should a man of good family minister to the samaṇas and brahmaṇas as the Zenith:

- (1) by deeds of loving-kindness;
- (2) by words of loving-kindness;
- (3) by thoughts of loving-kindness;
- (4) by keeping the house open to them;
- (5) by supplying them with material needs (such as alms-food).

Young householder, the samaṇas and brāhmaṇas, ministered to in these five ways as the Zenith by a man of good family, bring benefit to him in six ways:

- (1) they restrain him from evil;
- (2) they exhort him to do good;
- (3) they protect him with loving-kindness;

- (4) they teach him (the profound matters) that he has not heard before;
- (5) they explain and make clear to him (the profound matters) which he has heard before;
- (6) they show him the path to the realm of the devas.

Young householder, in these five ways a man of good family minister to the samaṇas and brāhmaṇas as the Zenith, and the samaṇas and brāhmaṇas also bring benefit to him in these six ways. It is thus that the Zenith is covered and made safe and secure.

Five Kinds of Duty for Laymen towards Samaṇas and Brāhmaṇas

Maxim: They minister to them:

- (1) by deeds of loving-kindness;
- (2) by words of loving-kindness;
- (3) by thoughts of loving-kindness;
- (4) by keeping the house open to them;
- (5) by supplying them with material needs (such as alms-food).

Six Kinds of Duty for Bhikkhus towards Disciples

Maxim: (1) they restrain him from evil;

- (2) they exhort him to do good;
- (3) they protect him with loving-kindness;
- (4) they teach him (the profound matters) that he has not heard before;
- (5) they explain and make clear to him (the profound matters) which he has heard before;
- (6) they show him the path to the realm of the devas.

(The Venerable Saṅgajā Sayadaw)

Thus spoke the Bhagavā. And having spoken these words, he uttered these verses:

The Six Directions

The mother and the father are the East; the teachers are the South; the wife and the children are the West; friends and associates are the North.

Servants and employees are the Nadir; samaṇas and brāhmaṇas are the Zenith; the man of good family who is the head of a household should worship these six directions.

The Dhamma that Leads to Gain, Fame and Followers

Whoever is skilled and wise (in worshipping these six directions) and is full of moral

virtues, gentle and keen-witted, meek and humble, gains fame and followers.

Whoever is energetic and not indolent, unshaken in adversity, constantly employed in making a livelihood, endowed with resourceful intelligence, gains fame and followers.

Whoever is benevolent, seeks and makes good friends, understands what is spoken (by a benefactor), is not stingy or jealous, leads and guides by giving helpful counsel and reasoned advice, gains fame and followers.

The Four Rules of Good Social Relations: Saṅgaha Dhamma

There are these benevolent practices, namely-

- (1) generosity and charitableness;
 - (2) pleasant speech;
 - (3) helpfulness to others;
 - (4) impartial treatment to all as to oneself
- as the case demands; in this world, these four benevolent practices are like the lynchpin of a moving carriage.

Were these benevolent practices non-existent (in this world) the mother would not receive honour and respect from the children; the father would not receive honour and respect from his children.

Because the wise observe these four benevolent practices in every way, they reach eminence and gain praise and admiration.

Young Siṅgāla, son of a householder took refuge in the Buddha, in the Dhamma and in the Saṃgha, and became a lay disciple

When the Bhagavā had spoken thus, Siṅgāla, the young householder, said as follows;

“Venerable Sir, excellent (is the dhamma)! Venerable Sir, it is as if that which is overturned is set right, or that which has been hidden is revealed, as if someone were pointing out the road to one who has gone astray, or holding a lamp amidst the darkness so that ‘those who have eyes may see, even so has the Bhagavā shown the dhamma’ in various ways.

“Venerable Sir, I take refuge in the Buddha, I take refuge in the Dhamma, I take refuge in the Saṃgha. May it please the Bhagavā to receive me as a lay disciple from this very day to the end of my life.”

Note; As the practices shown in this Siṅgāla Sutta must be practised by laymen, the Commentator named them “The Rules for Laymen”, (Gihīvinaya).

CHAPTER (13)

PĀLI VERSES OF PROTECTION FOR
RECITATION

According to scientific Buddhism, man is not created by any Creator; it is the man only who has created himself. The action of creation is good and evil. If you want forever to gain a lot of effective good at a less expense, you should recite the virtues of the Buddha and his verses and develop as mentioned in this chapter. Through thus recitation and development, you will gain the energy of good; and so the evil cannot come in and you will be free from dangers.

(a) The Nine Supreme Virtues of the Buddha

Itipi so bhagavā--

- (1) Araham,
- (2) Sammāsambuddho,
- (3) Vijjācaraṇasampanno,
- (4) Sugato,
- (5) Lokavidū,
- (6) Anuttaro purisadammasārathi,

- (7) Satthādevamanussānam
- (8) Buddhō,
- (9) Bhagavā.

The Six Supreme Virtues of the Dhamma

- (1) Svākkhāto bhagavatā dhammo,
- (2) Sandiṭṭhiko,
- (3) Akāliko,
- (4) Ehipassika,
- (5) Opaneyyiko,
- (6) Paccattam veditabbo viññūhi.

The Nine Supreme Virtues of the Saṃgha

- (1) Suppaṭipanno bhagavato Sāvaka-sam-gho,
- (2) Ujuppaṭipanno bhagavato Sāvaka-sam-gho,
- (3) Nāyappaṭipanno bhagavato Sāvaka-sam-gho,
- (4) Sāmicippaṭipanno bhagavato Sāvaka-sam-gho,
yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato Sāvaka-sam-gho,
- (5) Āhuneyyo,
- (6) Pāhuneyyo,
- (7) Dakkhiṇeyyo,
- (8) Añjalikaraṇīyo.

(9) Anuttaram puññakkhettaṃ lokassa.

Note: Recite the three Supramundane jewels (Lokuttara ratanā) daily. Highly honouring the Buddha will lead to great power; the Dhamma to great wisdom; the Saṃgha to great wealth.

(b) Aṭṭhānametaṃ Buddha Manta Verse

Aṭṭhānametaṃ bhikkhave anavakāso,
yam parūpakkamena tathāgataṃ jīvitaṃ
voropeyya.

Bhikkhus, it is not possible for ~~anyone~~ to kill the Buddha by any means. There is not such a thing, never such a case.

Meaning: Having understood and memorized the meaning, you can recite only pāli and develop. To the pāli you can also add the following words and continue recitation:

Etena saccavajjena antarāyo vinassatu.

By asseveration of the truth may all dangers disappear.

Aṭṭhānametaṃ Pāli contains (31) alphabets. When reciting, you should recite each alphabet clearly with success.

Aṭṭhānametaṃ Buddha manta verse is specially trusted in confidence to dispel the dangers of life. Those who are near to it should rise

early from bed, cleanse their mouths and face, recite it 9 times; at work or on going to work 9 times; on returning home from work 9 times.

(c) **Nāññatra gāthā (The verse for medicine to prolong life)**

Nāññatra bojhatapasā,
nāññatrindriya samvarā.
nāññatra sabbanissaggā,
Sotthiṃ passāmi pāṇinam.

Meaning: I (the Buddha) see not any other happiness for beings, apart from the seven bojhaṅga dhamma.

I (the Buddha) see not any other happiness for beings, apart from guarding the six faculties such as eye, etc.

I (the Buddha) see not any other happiness for beings, apart from nibbāna, free from clinging to defilement.

Note: Nāññatara gāthā consists of 32 alphabets. You should recite it regularly with determination. Recite it when going to bed and rising from it. As you do so, you will be safe and sleep well for the whole night. As you do so when rising from bed, you will be safe for the whole day and prosper in your business. Not to shorten the life of those who have bad

lifeline on their palms, they should recite it regularly with confidence. Then they will live long.

(d) Namō te gāthā verse

Namō te Buddha vīratthu, vip̐pamuttosi
sabbadhi.
sambādhappaṭipannosami, tassa me saraṇaṃ
bhava.

Meaning: Veneration to the Buddha, the Supremely Enlightened One, may I be free from all dangers. I have yet fallen into a narrow passage like a trap. Please be my great refuge through your great compassion.

Note: Just to be free from all dangers, everyone should recite “Namō te gāthā”. You should do so every evening when paying homage to the Buddha. Do it wherever you go and live, whenever you remember. Then you will be free from many hardships; you will be healthy, wealthy and happy.

(c) Paṭṭhāna Pāli Paccayuddesa

Hetupaccayo, ārammaṇapaccayo,
adhipatipaccayo, anantārapaccayo,
samanantarapaccayo, sahaṇāta paccayo,
aññaṃaññaṇapaccayo, nissayapaccayo,

upanissayapaccayo, purejātapaccayo,
 pacchājātapaccayo, āsevanapaccayo,
 kammaṇapaccayo, vipākaṇapaccayo,
 āhārapaccayo, indriyapaccayo,
 jhānapaccayo, maggaṇapaccayo,
 sampayuttapaccayo, vippayutta-
 paccayo, atthipaccayo, natthipaccayo,
 vigatapaccayo, avigata paccayoti.
 paccayuddeso niṭṭhito.

Note: All events of the whole world are related with 24 causal relations. If you understand and recite them, you will be powerful.

Paccayaniddesa

1. Hetupaccayoti

- hetū hetusampayuttakāṇaṃ dhammāṇaṃ taṃsamuṭṭhānāṇaṃ rūpāṇaṃ hetupaccayena paccayo.

2. Ārammaṇapaccayoti

- rūpāyatanam cakkhuviññāṇadhātuyā taṃsampayuttakāṇaṃ dhammāṇaṃ ārammaṇapaccayena paccayo.
- saddāyatanam sotaviññāṇadhātuyā taṃsampayuttakāṇaṃ dhammāṇaṃ ārammaṇapaccayena paccayo.
- gandhāyatanam ghānaviññāṇadhātuyā taṃsampayuttakāṇaṃ dhammāṇaṃ ārammaṇapaccayena paccayo.

- rasāyatananāṃ jivhāviññāṇadhātuyā taṃ sampayuttakānaṃca dhammānaṃ ārammaṇapaccayena paccayo.
- phoṭṭhabbāyatananāṃ kāyaviññāṇadhātuyā taṃ sampayuttakānaṃca dhammānaṃ ārammaṇa paccayena paccayo.
- rūpāyatananāṃ saddāyatananāṃ gandhāyatananāṃ rasāyatananāṃ phoṭṭhabbāyatananāṃ manodhātuyā taṃ sampayuttakānaṃca dhammānaṃ ārammaṇapaccayena paccayo.
- sabbedhammā manoviññāṇadhātuyā taṃ sampayuttakānaṃca dhammānaṃ ārammaṇapaccayena paccayo.
- yaṃ yaṃ dhamanā ārabbhā ye ye dhammā uppajjanti citta cetasikā dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ ārammaṇapaccayena paccayo.

3. Adhipatipaccayoti

- chandādhipati chandasampayuttakānaṃ dhammānaṃ taṃ samuṭṭhānānaṃca rūpānaṃ adhipatipaccayena paccayo.
- vīriyādhipati vīriyasampayuttakānaṃ dhammānaṃ taṃ samuṭṭhānānaṃca rūpānaṃ adhipatipaccayena paccayo.
- cittādhipati cittasampayuttakānaṃ dhammānaṃ taṃ samuṭṭhānānaṃca rūpānaṃ adhipatipaccayena paccayo.

- vīmaṁsādhīpati vīmaṁsasampayuttakānaṁ dhammānaṁ taṁsamutthānānaṁ rūpānaṁ adhipatipaccayena paccayo.
- yaṁ yaṁ dhammaṁ garuṁkatvā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesāṁ tesāṁ dhammānaṁ adhipatipaccayena paccayo.

4. Anantarapaccayoti

- cakkhuviññāṇadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānaṁ dhammānaṁ anantara paccayena paccayo.
- manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁ sampayuttakānaṁ dhammānaṁ anantarapaccayena paccayo.
- sotaviññāṇadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānaṁ dhammānaṁ anantarapaccayena paccayo.
- manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānaṁ dhammānaṁ annantra paccayena paccayo.
- ghānaviññāṇadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānaṁ dhammānaṁ anantarapaccayena paccayo.

- manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo.
- jivhāviññāṇadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo.
- manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo.
- kāyaviññāṇadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo.
- manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo.
- purimā purimā kusalā dhammā pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ anantarapaccayena paccayo.
- purimā purimā kusalā dhammā pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ anantarapaccayena paccayo.

- purimā purimā akusalā dhammā pacchimānamā pacchimānamā akusalānamā dhammānamā anantarapaccayena paccayo.
- purimā purimā akusalā dhammā pacchimānamā pacchimānamā abyākatānamā dhammānamā anantarapaccayena paccayo.
- purimā purimā abyāgatā dhammā pacchimānamā pacchimānamā abyāgatānamā dhammānamā anantarapaccayena paccayo.
- purimā purimā abyāgatā dhammā pacchimānamā pacchimānamā kusalānamā dhammānamā anantarapaccayena paccayo.
- purimā purimā abyāgatā dhamma pacchimānamā pacchimānamā akusalānamā dhammānamā anantarapaccayena paccayo.
- yesamā yesamā dhammānamā anantarā ye ye dhammā uppajjanti cittacetāsikā dhammā, te te dhammā tesamā tesamā dhammānamā anantarapaccayena paccayo.

5. Samanantarapaccayoti

- cakkhuviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānamā samananta-

rapaccayena paccayo.

- manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānañca dhammānaṁ samanantarapaccayena paccayo.

- sotaviññāṇadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānañca dhammānaṁ samanantarapaccayena paccayo.

- manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānañca dhammānaṁ samanantarapaccayena paccayo.

- ghānaviññāṇadhātu taṁsampayuttakāca dhammā manodhātuyā taṁsampayuttakānañca dhammānaṁ samanantarapaccayena paccayo.

- manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānañca dhammānaṁ samanantarapaccayena paccayo.

- jivhāviññāṇadhātu taṁsampayuttakāca dhammā manodhātuyā taṁsampayuttakānañca dhammānaṁ samanantarapaccayena paccayo.

- manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānañca dhammānaṁ samananta-

rapaccayena paccayo.

- kāyaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantara paccayena paccayo.
- manodhātu sampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo.
- purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ samanantarapaccayena paccayo.
- purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyāgatānaṃ dhammānaṃ samanantarapaccayena paccayo.
- purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ samanantarapaccayena paccayo.
- purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ samanantarapaccayena paccayo.
- purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ samanantarapaccayena paccayo.

yena paccayo.

- purimā purimā abyākatā dhammā
pacchimānanāni pacchimānanāni kusalānanāni
dhammānanāni samanantarapaccayena
paccayo.
- purimā purimā abyākatā dhammā pacc-
himānanāni pacchimānanāni akusalānanāni
dhammānanāni samanantarapaccayena
paccayo.
- yesanāni yesanāni dhammānanāni samananta-
rā ye ye dhammā uppajjanti cittacetasikā
dhamma, te te dhammā tesanāni tesanāni
dhammānanāni samanantara paccayena
paccayo.

6. Sahajātapaccayoti

- cattāro khandhā arūpinō aññamaññāni
sahajātapaccayena paccayo.
- cattāro mahābhūtā aññamaññāni saha-
jātapaccayena paccayo.
- okkantikkhaṇe nāmarūpanāni aññamaññā-
ni sahajātapaccayena paccayo.
- cīttacetasikā dhammā cittasamuṭṭhānā-
nāni rūpānāni sahajātapaccayena pac-
cayo.
- mahābhūtā upādārūpānāni sahajāta-
paccayena paccayo.
- rūpinō dhammā arūpīnāni dhammānanāni
kiñcikāle sahajātapaccayena paccayo,

kiñcikāle na sahaḷātapaccayena
paccayao.

7. Aññamaññapaccayoti

- cattāro khandhā arūpino aññamañña-
paccayena paccayo.
- cattāro mahābhūtā aññamaññapacca-
yena paccayo.
- okkantikkhaṇe nāmarūpaṃ
aññamaññapaccayena paccayo.

8. Nissayapaccayoti

- cattāro khandhā arūpino aññamaññaṃ
nissayapaccayena paccayo.
- cattāro mahābhūta aññamaññaṃ nissa-
yapaccayena paccayo.
- okkantikkhaṇe nāmarūpaṃ aññama-
ññaṃ nissayapaccayena paccayo.
- cittacetasikā dhammā cittasamuṭṭhānā-
naṃ rūpānaṃ nissayapaccayena pac-
cayo.
- mahābhūtā upādārūpānaṃ nissayapa-
ccayena paccayo.
- cakkhāyatanam cakkhuviññāṇadhātuyā
tāṃsāmpayuttakānañca dhammānaṃ
nissayapaccayena paccayo.
- sotāyatanam sotaviññāṇadhātuyā tāṃ
sāmpayuttakānañca dhammānaṃ nissay-
apaccayena paccayo.
- ghāṇāyatanam ghānaviññāṇadhātuyā

taṃ sampayuttakānaṃ ca dhammānaṃ
nissayapaccayena paccayo.

- jivhā yatanaṃ jivhāviññāṇadhātuyā
taṃ sampayuttakānaṃ ca dhammānaṃ
nissayapaccayena paccayo.
- kāyāyatanaṃ kāyaviññāṇadhātuyā taṃ
sampayuttakānaṃ ca dhammānaṃ nissa-
yapaccayena paccayo.
- yaṃ rūpaṃ nissāya manodhātu ca
manoviññāṇadhātu ca vattanti, taṃ
rūpaṃ manodhātuyā ca manoviññāṇa-
dhātuyā ca sampayuttakānaṃ ca dham-
mānaṃ nissayapaccayena paccayo.

9. Upanissayapaccayoti

- purimā purimā kusalā dhammā pacchi-
mānaṃ pacchīmānaṃ kusalānaṃ dha-
mānaṃ upanissayapaccayena paccayo.
- purimā purimā kusala dhammā pacchi-
mānaṃ pacchīmānaṃ akusalānaṃ dha-
mmānaṃ kesaṇci upanissayapaccayena
paccayo.
- purimā purimā kusalā dhammā pacchi-
mānaṃ pacchīmānaṃ abyākatānaṃ
dhammānaṃ upanissayapaccayena pac-
cayo.
- purimā purimā akusalā dhammā pac-
chīmānaṃ pacchīmānaṃ akusalānaṃ
dhammānaṃ upanissayapaccayena pac-

cayo.

- purimā purimā akusala dhammā pacc-
himānanāṃ pacchimānanāṃ kusalanāṃ
dhammānanāṃ kesañci upanissayapacca-
yena paccayo.
- purimā purimā akusalā dhammā pacc-
himānanāṃ pacchimānanāṃ abyākatānanāṃ
dhammānanāṃ upanissaya paccayena
paccayo.
- purimā purimā abyākatā dhammā pacc-
himānanāṃ pacchimānanāṃ abyākatānanāṃ
dhammānanāṃ upanissaya paccayena pac-
cayo.
- purimā purimā abyākatā dhammā pacc-
himānanāṃ pacchimānanāṃ kusalānanāṃ dha-
mmānanāṃ upanissaya paccayena pacc-
ayo.
- purimā purimā abyākatā dhammā pacc-
himānanāṃ pacchimānanāṃ akusalānanāṃ
dhammānanāṃ upanissaya paccayena pac-
cayo.
- utubhojanampi upanissaya paccayena
paccayo.
- puggalopi upanissaya paccayena pacc-
ayo.
- senāsanampi upanissayapaccayena pacc-
ayo.

10. Purejātapaccayoti

- cakkhāyatanamī cakkhuviññāṇadhātuyā
tanīsampayuttakānañca dhammanamī
purejātapaccayena paccayo.
- sotāyatanamī sotaviññāṇadhātuyā tanī
sampayuttakānañca dhammānamī pure-
jātapaccayena paccayo.
- ghānāyatanamī ghānaviññāṇadhātuyā
tanīsampayuttakānañca dhammānamī
purejātapaccayena paccayo.
- jivhāyatanamī jivhāviññāṇa dhātuyā tanī
sampayuttakānañca dhammānamī pure-
jātapaccayena paccayo.
- kāyāyatanamī kāyaviññāṇadhātuyā tanī
sampayuttakānañca dhammānamī pure-
jātapaccayena paccayo.
- rūpāyatanamī cakkhuviññāṇadhātuyā
tanīsampayuttakānañca dhammānamī
purejātapaccayena paccayo.
- saddāyatanamī sotaviññāṇadhātuyā tanī
sampayuttakānañca dhammānamī pure-
jātapaccayena paccayo.
- gandhāyatanamī ghānaviññāṇadhātuyā
tanīsampayuttakānañca dhammānamī
purejātapaccayena paccayo.
- rasāyatanamī jivhāviññāṇadhātuyā tanī
sampayuttakānañca dhammānamī pure-
jātapaccayena paccayo.

- phoṭṭhabbāyatanam̐ kāyaviññāna dhātuyā tam̐sampayuttakānañca dhammānam̐ purejātapaccayena paccayo.
- rūpāyatanam̐ saddāyatanam̐ gandhāyatanam̐ rasāyatanam̐ phoṭṭhabbāyatanam̐ manodhātuya tam̐sampayuttakānañca dhammānam̐ purejātapaccayena paccayo.
- yam̐ rūpam̐ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, tam̐ rūpam̐ manodhātuyā tam̐samyuttakānañca dhammānam̐ purejātapaccayena paccayo.
- manoviññāṇadhātuyā tam̐sampayuttakānañca dhammānam̐ kiñcikāle purejātapaccayena paccayo, kiñcikāle na purejāta paccayo.

11. Pacchājātapaccayoti

- pacchājātā cittacetāsikā dhammā purejātassa imassa kāyassa pacchājāta paccayena paccayo.

12. Āsevanapaccayoti

- purimā purimā kusalā dhammā pacchimānam̐ pacchimānam̐ kusalānam̐ dhammānam̐ āsevanapaccayena paccayo.
- purimā purimā akusalā dhammā pacchimānam̐ pacchimānam̐ akusalānam̐ dhammānam̐ āsevanapaccayena paccayo.

- purimā purimā kriyābyākatā dhammā
pacchimānam pacchimānam kriyāby-
ākatānam dhammānam āsevanapacca-
yena paccayo.

13. Kamma-paccayoti

- kusalākusalam kammam vipākānam
khandhānam kaṭattā ca rūpānam ka-
mma-paccayena paccayo.
- cetanā sampayuttakānam dhammānam
taṃsamuṭṭhānānañca rūpānam kamma-
paccayena paccayo.

14. Vipāka-paccayoti

- vipākācattaro khandhā arūpino aññam-
aññam vipāka-paccayena paccayo.

15. Āhāra-paccayoti

- kabalīkāro āhāro imassa kāyassa āhār-
apaccayena paccayo.
- arūpino āhāra sampayuttakānam dham-
mānam taṃsamuṭṭhānānañca rūpānam
āhāra-paccayena paccayo.

16. Indriya-paccayoti

- cakkhuindriyam cakkhuviññāṇadhātuyā
taṃsampayuttakānañca dhammānam
indriya-paccayena paccayo.
- sotindriyam sotaviññāṇadhātuya taṃ-
sampayuttakānañca dhammānam indri-
ya-paccayena paccayo.

- ghānindriyam ghānaviññāṇadhātuyā tam sampayuttakānañca dhammānam indriyapaccayena paccayo.
- jivhindriyam jivhāviññāṇadhātuyā tam sampayuttakānañca dhammānam indriyapaccayena paccayo.
- kāyindriyam kāyaviññāṇadhātuya tam sampayuttakānañca dhammānam indriyapaccayena paccayo.
- rūpajīvitindriyam kaṭattārūpānam indriyapaccayena paccayo.
- arūpino indriyā sampayuttakānam dhammānam tam samuṭṭhānānañca rūpānam indriyapaccayena paccayo.

17. Jhānapaccayoti

- Jhānaṅgāni jhānasam payuttakānam dhammānam tam samuṭṭhānānañca rūpānam jhānapaccayena paccayo.

18. Maggapaccayoti

- maggaṅgāni maggasam payuttakānam dhammānam tam samuṭṭhānānañca rūpānam maggapaccayena paccayo.

19. Sampayuttapaccayoti

- cattāro khandhā arūpino aññamaññam sampayuttapaccayena paccayo.

20. Vip payuttapaccayoti

- rūpino dhammā arūpīnam dhammānam vip payuttapaccayena paccayo.

- arūpīno dhammā rūpīnam dhammānam
vipayuttapaccayena paccayo.

21. Atthipaccayoti

- cattāro khandhā arūpino aññamaññam
atthipaccayena paccayo.
- cattāro mahābhūtā aññamaññam atthi-
paccayena paccayo.
- okkantikkhaṇe nāmarūpani aññama-
ññam atthipaccayena paccayo.
- cittacetasikā dhammā cittasamuṭṭhānā-
nam rūpānam atthipaccayena paccayo.
- mahābhūta upādārūpānam atthipacca-
yena paccayo.
- cakkhāyatanam cakkhuviññāṇadhātuyā
tam sampayuttakānañca dhammānam
atthipaccayena paccayo.
- sotāyatanam sotaviññāṇadhātuyā tam
sampayuttakānañca dhammānam atthi-
paccayena paccayo.
- ghānāyatanam ghānaviññāṇadhātuyā
tam sampayuttakānañca paccayo.
- jivhāyatanam jivhāviññāṇadhātuyā tam
sampayuttakānañca dhammānam atthi-
paccayena paccayo.
- kāyāyatanam kāyaviññāṇadhātuyā tam
sampayuttakānañca dhammānam atthi-
paccayena paccayo.

- rūpāyatanamī cakkhaviññāṇadhātuyā tamī sampayuttakānañca dhammānamī atthipaccayena paccayo.
- saddāyatanamī sotaviññāṇadhātuyā tamī sampayuttakānañca dhammānamī atthipaccayena paccayo.
- gandhāyatanamī ghānaviññāṇadhātuyā tamī sampayuttakānañca dhammānamī atthipaccayena paccayo.
- rasāyatanamī jivhāviññāṇadhātuyā tamī sampayuttakānañca dhammānamī atthipaccayena paccayo.
- phoṭṭhabbāyatanamī kāyaviññāṇadhātuyā tamī sampayuttakānañca dhammānamī atthipaccayena paccayo.
- rūpāyatanamī saddāyatanamī gandhāyatanamī rasāyatanamī phoṭṭhabbāyatanamī manodhātuyā tamī sampayuttakānañca dhammānamī atthipaccayena paccayo.
- yaṁ rūpaṁ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, tamī rūpaṁ manodhātuyā ca manoviññāṇadhātuyā ca tamī sampayuttakānañca dhammānamī atthipaccayena paccayo.

22. Natthipaccayoti

- samanantaraniruddhā cittacetāsikā dhammā paṭuppannānamī cittacetāsikānamī

dhammānam natthipaccayena paccayo.

23. Vigatapaccayoti

- samanantaravigatā cittacetāsikā dhammā paṭuppannānam cittacetāsikānam dhammānam vigatapaccayena paccayo.

24. Avigatapaccayoti

- cattaro khandhā arūpino aññamaññam avigatapaccayena paccayo.
- cattāro mahābhūtā aññamaññam avigatapaccayena paccayo.
- okkantikkhaṇe nāmarūpani aññamaññam avigatapaccayena paccayo.
- cittacetāsikā dhammā cittasamuṭṭhānam rūpānam avigatapaccayena paccayo.
- mahābhūtā upādārūpānam avigatapaccayena paccayo.
- cakkhāyatanam cakkhuviññāṇa dhātuyā tanisampayuttakānañca dhammānam avigatapaccayena paccayo.
- sotāyatanam soataviññāṇadhātuya tanisampayuttakānañca dhammānam avigatapaccayena paccayo.
- ghānāyatanam ghānaviññāṇadhātuyā tanisampayuttakānañca dhammānam avigatapaccayena paccayo.
- jivhāyatanam jivhāviññāṇadhātuyā tanisampayuttakānañca dhammānam avigatapaccayena paccayo.

gatapaccayena paccayo.

- kāyāyatanamī kāyaviññāṇadhātuyā tamī
-sampayuttakānañca dhammānamī avi-
gatapaccayen paccayo.
- rūpāyatanamī cakkhuviññāṇadhātuyā
tamīsampayuttakānañca dhammānamī
avigatapaccayena paccayo.
- saddāyatanamī sotaviññāṇadhātuyā tamī
sampayuttakānañca dhammānamī
avigatapaccayena paccayo.
- gandhāyatanamī ghānaviññāṇadhātuyā
tamīsampayuttakānañca dhammānamī
avigatapaccayena paccayo.
- rasāyatanamī jivhāviññāṇadhātuyā tamī
sampayuttakānañca dhammānamī avi-
gatapaccayena paccayo.
- phoṭṭhabbāyatanamī kāyaviññāṇadhātuya
tamīsampayuttakānañca dhammānamī
avigatapaccayena paccayo.
- rūpāyatanamī saddāyatanamī gandhā-
yatanamī rasāyatanamī phoṭṭhabbāyata-
namī manodhātuyā tamīsampayuttakānañ
ca dhammānamī avigatapaccayena pac-
cayo.
- yamī rūpamī nissāya manodhātu ca
manoviññāṇadhātu ca vattanti, tamī
rūpamī manodhātuyā ca manoviññā-
ṇadhātuyā ca tamīsampayuttakānañca

dharmānam avigatapaccayena
paccayo.

paccayaniddeso niṭṭhito.

Note: It is better to recite 24 causal relations with descriptive exposition (niddesa). If not, you should recite 24 causal relations as briefly enumerated (uddesa) by heart. If you do so, you will be powerful.

(I) Sambuddhe Prayer Verse, Pāli and Meaning

Sambuddhe aṭṭhaviṣaṇca, dvādasaviṣaṇca
sahasake.

Pañcasatasahasāni, namāmi
sirasāmahan.

Appakā vālukā gaṅgā, anantā nibbutā
jinā.

Tesaṃ dhammaṇca saṃghaṇca, ādarena
namāmaham.

Namakkārānubhāvena, hitvā sabbe
upaddave.

Anekā antarāyāpi, vinassantu asesato.

Highly Venerating to 28 Sammāsambuddhas, the Supremely Self-Enlightened Ones, 12000 Kings of Dhammas, and 5,00000 Exalted Ones from 10, 000 Universes.

Even sands on the River Gaṅgā are few. The Conquerors (jinas) who have eradicated

the Five Kinds of Māras with the Ariya Maggas and conquered them are infinite.

Highly Venerating to those jinas, 5,120,28 and the infinite numbers of the Dhammas and their Noble Disciples Saṃgha.

As a result of my Highly Veneration to them, may all the dangers be eliminated for ever without any remains at all.

(g) Parimittajāla Sutta Pāḷi

Namo tassa bhagavato arahato
sammāsambuddhassa.

1. Evaṃ me sutam, ekaṃ samayam
bhagavā rājagahe viharati gijjhakūṭe pabbate.

Tena kho pana samayena kumbhaṇḍena
yakkhena, devena yakkhena, indenayakkhena,
brahmena yakkhena, supaṇṇena yakkhena, nāgena
yakkhena, gandhabbena yakkhena, pubbadisena
yakkhena, aggidisenā yakkhena, dakkhiṇadisena
yakkhena, naratimadisena yakkhena, pacchimadisena
yakkhena, pārapadisena yakkhena, uttaradisena
yakkhena, esannadisena yakkhena, samuddadisena
yakkhena, ākāsadisenayakkhena, bhūmadisena
yakkhena.

2. Appameyyo buddho, appameyyo
dhammo, appameyyo saṃgho, bhayassantam
mahāmoggallānam.

3. Yattha yattha apādakā, yattha yattha dvēpādā, yattha yattha catuppādā, yattha yattha bahuppādā, pādaandhanī ūruandhanī cakkhuan-dhanī mukhaandhanī jivhāandhanī.

4. Namo buddhassa, namo dhammassa, namo saṅghassa, sakala lokadhātu mātāpitu buddha rakkhananī katanī. Sakala lokadhātu mātā pitu dhamma rakkhananī katanī. Sakala lokadhātu mātā pitu saṅgha rakkhananī katanī. Rattinī vādivanī vā sadā manī nakkhantu.

5. Sabbadevatāya imassa parimittajālassa tejena imasminī appākaṭanī sarīre ye keci upaddavā, ānubhāvena tejena imasminī loke imasminī jambudīpe imasminī pabbate imasminī nagare imasminī gehe sabbasatrū vinassantu, sabbe upaddavā vinassantūti.

Parimittajāla suttanī niṭṭhitānī.

Parimittajāla Sutta

Meaning

Namo ratanattayassa

1. Bhante, the Venerable Mahākassapa. Thus have I (Ānanda) heard.

On one occasion the Exalted One was residing at Gijjhakūṭa mountain in Rājagaha. At that time Kumbhaṇḍa yakkha, Deva yakkha, Sakka, the King of Tāvātimsa, the King of

Brahmas, the King of Garuḷa (supaṇṇa), the King of dragons, the King of Gandhabba, Pubbadisa the Guardian of the East, Aggidisa the Guardian of the South-Eastern, Dakkhīnadisa the Guardian of the South, Naratimadisa the South-Western Guard, Pacchimadisa the Western Guard, Pārappadisa the North-Western Guard, Uttaradisa the Northern Guard, Esannadisa the North-Eastern Guard, Samuddadisa the Ocean Guard, Ākāsadisa the Sky Guard, Bhūmadisa the Earth Guard.

(These Nāga dragons, Garuḷa (supaṇṇa), Kumbhaṇḍa, Yakkha, Gandhabba, and Sakka Brahma Devas should make a guard thus).

2. The Supremely Self-enlightened Buddha has numberless virtues; the Dhamma has numberless virtues; the Saṅgha has numberless virtues; The Venerable Mahāmoggallāna makes appeasement of all dangers.

3. There are footless living beings, bipeds, quadrupeds and multipeds that can give dangers.

(Those Nāga dragons, garuḷa (supanna), Kumbhaṇḍa, Yakkha, Gandhabba, and Sakka Brahma Devas should make a guard and prevent dangers by not lifting their feet, not moving their tongues).

4. Highly Veneration to the Supremely Self-enlightened Buddha, the Dhammas and the

Samāghā the Noble Disciples.

I seek protection of the Supremely Self-enlightened Buddha, the Dhammas and the Samgha the Noble Disciples, as the supreme parents of all the world.

(May these Nāga dragons, garuḷa (supanna), Kumbhaṇḍa. Yakkha. Gandhabba, and Sakka Brahma Devas make a guard for every day and night and protect me who have already sought protection of the Supremely Self-enlightened Buddha, the Dhammas and the Samāgha the Noble Disciples).

5. By the power of all Deva Brahmas and this Parimittajāla Sutta, the prominent and unprominent numerous dangers may all disappear from my body.

By the power of all Devas Brahmas and this Parimittajāla Sutta, may all enmities and all dangers disappear from this world, this Universe, this Jambudīpa Island, this mountain, this town, this dwelling-house.

Here ends the Meaning of Parimittajāla Sutta.

(h) Dhāraṇa Britta Pāḷi

Namo tassa bhagavato arahato
sammāsambuddhassa

- * Buddhānaṃ jīvitassa na sakkā kenaci
antarāyo kātumī.
- * Buddhānaṃ sabbaññutaññāṇassa na
sakkā kenaci antarāyo kātumī.
- * Buddhānaṃ abhihaṭānaṃ catunnaṃ
paccayānaṃ na sakkā kenaci antarāyo
kātumī.
- * Buddhānaṃ asītiyānubhājanānaṃ byāma-
ppabhāya vā na sakkā kenaci antarāyo
kātumī.

Imesaṃ catunnaṃ na sakkā kenaci antrāyo
kātumī, tathā me hotu.

Aṭṭhamaṃse buddhassa bhagavato appaṭihataṃ
ñāṇaṃ, anāgataṃse buddhassa bhagavato
appaṭihataṃ ñāṇaṃ.

Imehi tīhi dhammehi samannāgatassa
buddhassa bhagavato sabbamī kāyakammaṃ
ñāṇapubbaṅgamaṃ ñāṇānuparivattaṃ, sabbamī
vacīkammaṃ ñāṇapubbaṅgamaṃ ñāṇānu-
parivattaṃ, sabbamī manokammaṃ ñāṇapubbaṅ-
gamaṃ ñāṇānuparivattaṃ.

Imehi chahi dhammehi samannāgatassa
buddhassa bhagavato natthi chandassa hāni, natthi
dhammadesanāya hāni, natthi vīriyassa hāni, natthi

vipassanāya hāni, natthi samādhissa hāni, natthi vimuttiyā hāni.

Imchi dvādasahi dhammehi samannāgatassa buddhassa bhagavato natthi davā, natthi ravā, natthi aputani, natthi vegāyitattani, natthi abyāvaṭamano, natthi appaṭisaṅkhānupekkhā. Imchi aṭṭhārasahi dhammehi samannāgatassa buddhassa bhagavato, namo sattannamī sammāsam-buddhānamī.

Natthi tathāgatassa kāyaduccaritamī, natthi tathāgatassa vacīduccaritamī, natthi tathāgatassa manoduccaritamī, natthi atītanīse buddhassa bhagavato paṭihatamī ñāṇam, natthi anāgatanīse buddhassa bhagavato paṭihatamī ñāṇamī, natthi paccuppannamīse buddhassa bhagavato paṭihatamī ñāṇamī, natthi sabbamī kāyakammamī ñāṇāpubbaṅgamamī ñāṇamī nānuparivattamī, natthi sabbamī vacīkammamī ñāṇāpubbaṅgamamī ñāṇamī nānuparivattamī, natthi sabbamī manokammamī ñāṇāpubbaṅgamamī ñāṇamī nānupari-vattamī, imamī dhāranamī amitamī asamamī sabba sattānamī tāṇamī leḷamī saṁsārabhayabhītānamī aggamī mahātejamī.

Imamī Ānanda dhāraṇaparittamī dhārehi vārehi paripucchāhi. Tassa kāye visamī na kadheyya, udake na laggeyya, aggi na ḍaheyya, nānābhayaviko, na ekāhārako, na dvihārako, na tihārako, na catuhārako, na ummattakamī, na mūḷhakamī, manussehi amanussehi na himsakā.

Tam dhāraṇa parittam yathā katame, jālo mahājālo, jālitte mahājālitte, pugge mahāpugge, sampatte mahāsampatte, bhūtaṅgahmi tamaṅgalam. Imam kho panānanda dhāraṇaparittam sattasattati sammāsambuddhakotīhi bhāsitam, vatte avatte, gandhave agandhave, nome anome, seve aseve, kāye akāye, dhārane adhārane, illi milli, tilli milli, yorukkhe mahāyorukkhe, bhūtaṅgamhi tamam galam.

Imam kho panānanda dhāraṇaparittam navanavutiyā sammāsambuddhakotīhi bhāsitam, diṭṭhilā daṇḍilā mantilā rogilā kharalā dubbhilā. Etena saccavajjena sotthi me hotu sabbadā.

The Meaning of Dhāraṇa Paritta

There is no one who can give danger to the life of the Buddhas.

There is no one who can give danger to the Ñāṇa Omniscience Knowledge of the Buddhas.

There is no one who can give danger to the four material requisites of the Buddhas.

There is no one who can give danger to the 80 characteristics and the 4 cubits of six coloured rays emitted from the body of the Buddhas.

Just as there is no one who can give

danger to these four things, may the same be to me.

The Exalted One is endowed with the six great qualities of glory, namely, Issariya (supremacy), Dhamma (Knowledge of the Path to Nibbāna), Yasa (fame and following), Sirī (noble splendour of appearance), Kāma (power of accomplishment) and Payatta (diligent mindfulness); He has the unobstructed Ñāṇa Omniscience Knowledge in the Past, in the Future, and at the Present.

The Exalted One who is endowed with the six great qualities of glory and the three gratitudes guides all his physical, verbal and mental actions, with Ñāṇa Knowledge for ever. The Exalted One who is endowed with the six great qualities of glory and the six gratitudes-

- (1) has no decrease of chanda desire to do for the welfare of beings,
- (2) has no decrease of dhammadesanā preaching,
- (3) has no decrease of effort to do for the welfare of beings,
- (4) has no decrease of Vipassanā Insight contemplating on formation the three characteristics, namely (anicca, dukkha

and anatta) impermanence, suffering and selflessness.

- (5) has no decrease of mind-concentration
- (6) has no decrease of attaining to the Arahatta Fruition (Arahattaphala samī āpatti)

The Exalted One is endowed with the six great qualities of glory and the twelve gratitudes.

- (1) He has no speech for laughing and amusing (davā)
- (2) He has no careless speech (ravā)
- (3) has no dhamma unrealized by his ñāṇa Omniscience. (aphutaṃ)
- (4) has no careless actions in haste (vegāyitattaṃ)
- (5) has no actions without due concern for others (abyāvatamaṇo)
- (6) has no dwelling in equanimity (appatisaṅkhānupekkha)

Veneration to the Supremely Self-Enlightened Sammāsambuddha, endowed with these 18 gratitudes.

Veneration to the 7 Supremely Self-Enlightened Sammāsambuddhas, namely, Vipassī, Sikhī, Vessabhū, Kakusandha, Konāgamana,

Kassapa, and Gotama.

Just as the 7 Supremely Self-Enlightened Sammāsambuddhas, Tathāgata, the Good Comer to this world for the welfare of beings

- (1) has no evil physical actions
(kāyaducarita)
- (2) has no evil verbal actions (vacīducarita)
- (3) has no evil mental actions (manoducarita).

The Buddha has unobstructed Ñāṇa Omniscience Knowledge in the Past, in the Future and at the Present. The Buddha (1) has no physical actions without forerunning of Ñāṇa Omniscience Knowledge, without following it.

The Buddha (2) has no mental actions without forerunning of Ñāṇa Omniscience Knowledge, without following it.

(3) This Dhāraṇa Paritta has no bound (amitaṃ); has no equals (asamaṃ). It is the Refuge for all beings (tānaṃ); it is the Safety Place for all beings (lenaṃ).

(4) It is a very Noble Paritta Sutta for all beings who fear the danger of the round of rebirths (saṃsāra). It is a very powerful Paritta for Protection.

Ānanda, recite this very powerful Paritta (dhārehi), memorize, observe and contemplate (vārehi),

- (1) The deadly venom of dragon snakes, etc. can't do harm to anyone who (memorizes, observes and contemplates)
- (2) He never dies in waters.
- (3) He can't be burnt in fire.
- (4) He can't be affected by a lot of danger.
- (5) He can't be killed in a day, or in two, three, four days, etc.
- (6) He can't go mad.
- (7) He can't be a fool.
- (8) Neither humans nor demons can do harm, torture and destroy him.

How is this Paritta? (1) This Paritta is powerful as the Seven Suns that can burn the ten thousand Universes and all danger.

(2) It can protect him against devas, the king of devas, the king of dragon snakes, garuḷa mythical king of birds, in-human ogres demons, goblins, devils, etc.

(3) It can protect him against five kinds of enemies, namely, floods, fires, tyrants, robbers and unbeloved ones (unworthy heirs)

(4) It can save him from three catastrophes, namely, famine, war and pestilence or epidemic diseases.

(5) The childbirth can be free from deafness, dumbness, and madness.

(6) He cannot die falling from tree,

mountain, ravine.

(7) He can gain wealth

(8) He can develop the wealth that has been gained.

(9) He can rightly dispel darkness and get himself enlightened.

Ānanda, this Dhāraṇa Paritta has been well expounded by 77 crores of Sammāsam buddhas.

(1) It produces good results; it doesn't produce bad ones.

(2) It bears the good taste and odour of Dhamma Truth (saccā); it doesn't bear the bad taste and odour of Adhamma wickedness.

(3) It creates good heart; it doesn't create bad one.

(4) It leads to associate with the virtuous wise; it doesn't lead to associate with the unvirtuous fool.

(5) It gives good body; it doesn't give bad body.

(6) It teaches to do what are good (kusala); it teaches not to do any evil (akusala)

(7) The devotees can sleep well with good dreams, but not with bad dreams.

(8) They can see good omen, but they have not to see bad omen.

(9) The dying trees can come to life.

(10) The living trees can bloom.

(11) The devotees can rightly dispel darkness and get themselves enlightened.

Ānanda, this Dhāraṇa Paritta has been expounded by 99 crores of Sammāsambuddhas.

(1) The devotees can discern the wicked thought of the wretch, the assassin.

(2) The danger of sword, lance, arms, arrows, canons, etc. cannot fall upon them.

(3) The spells, charms, chant, parittas gāthās or mantras become powerful.

(4) They can dispel all kinds of disease.

(5) The devotees have not to suffer from the severe attack of illness.

(6) They can be free from execution by hanging, shackles, stocks, handcuffs, cells, pillory-like device, etc.

For this asseveration of the truth, may there be the perfect bliss in me, in us, in you forever.

Here ends the meaning of Dhāraṇa Paritta.

CHAPTER (14)

AUSPICIOUS AND GLORIOUS PĀLI GĀTHĀ

(a) “Sabba Maṅgala” Gāthā

All sentient beings, wandering to and fro in the thirty-one planes of existence, have to face uncertainties, dangers and troubles without exception. In order to overcome sorrow, distress, lamentation, conflict and confusion, mankind has devised various kinds of remedies or solution or help. Such plans, methods and devices sometimes meet with success but most of the time they all fail to reach the aim. Among successful ways and means, the best method is the insightful knowledge of recitation of the famous “Divā tapati Gāthā” (Stanza of Greatest Glory). This gāthā becomes, past and present, the best guide and veneration for all pious, wise devotees in all lands. This is the most excellent gāthās among devotional gāthās, because pure-hearted kings, queens, merchants, lords, commoners and poor people use this Gāthā of Glory with reverence. In Buddha's time King Mahā Kappina and Queen

Anojā Devī of Kukkuṭavati recited this Most Auspicious Stanza with great piety. Today also at every important ceremony, on every sacred occasion, or in royal deeds, this Uplift Gāthā is recited. Even commoners and persons of humble status follow this excellent practice. All good, noble recitations are crowned with various success in life.

Those who wish to attain progress and welfare as well as to avoid dangers and calamities are strongly advised to recite it everyday at bedtime and rising-time, twice a day, starting with the opening Pāli Stanza “Divā tapati” of the “Sabba Maṅgalā Gāthā=Auspicious and Glorious Gāthā. The basic requirements for each person for holy recitations are confidence in the power of glory and regular daily veneration, and lastly to recite nine times with clean mouth and a clean mind.

This regular practice is very essential in daily life, to face coming situation and events without any trouble or failure. For example, a person who has cooked his meal beforehand can easily satisfy his hunger at any time. In the same way regular holy memorization of the glory of the Buddha and his all-time auspiciousness will be a supreme help when a person carries out his occupation, such as trade or in answering his or

her examination. In such cases, this gāthā must be recited with concentrated mind. With the purity and power of the Buddha's All-Time Glory, benefits can be attained by sincere and energetic devotees. It is important to note that greed or longing must be suppressed and the mind must be clear as the true, deep meaning is in full light. If the stanza's meaning is understood in advance, only Pali words should be recited everyday.

Sabba Maṅgala Gāthā

Divā tapati ādicco, rattimābhāti candimā.
Sannaddho khattiyo tapiti, jhāyītapati
brāhmano.

Atha sabbamahorattim, Buddho tapati
tejasā.

Word-for-word meaning:

ādicco	=	the sun with thousands of lights
divā	=	at daytime
tapati	=	shines in glory
candimā	=	the moon
rattim	=	at night-time
ābhāti	=	beautiful, delightful
sannaddho	=	well-dressed with good armour
khattiyo	=	king
tapati	=	very grand to look at

jhāyi	=	always absorbed in concentration and jhāna
brahmaṇo	=	arahats, the pure ones, the consummate ones.
tapati	=	exist in harmony of jhanic attainment and magga supramundane realization
atha	=	above all else
Buddho	=	The Supremely Enlightened One, the All-Knowing One, the Exalted One.
sabbam	=	all
ahorattim	=	always day and night
tejasā	=	supreme, unique, all-powerful
tapati	=	the most wonderful in all the worlds of glory

The Buddha Shines Throughout Day and Night

The sun shines by day; the moon is radiant by night. Armoured dress shines the warrior king. Meditating, the brahmaṇa shines. But all day and night the Buddha shines in glory.

(b) Shin Sīvali Gāthā

In this world human beings differ in situation, character and status, in many ways.

Not only humans but also living beings in the thirty-one planes of existence have differences in physical form, colour, size, habit, instinct and character. Animals differ greatly. Birds also have varieties. Such events and situation teach that past kammic actions, being differently done by each, now show variety. Past kamma mostly determines the lot of sentient beings everywhere. So we see differences even in human species.

When a living being is born in this human world, all his or her life is quite different from another human being having different shape, form, habit and situation. No two animals are exactly alike even in the same species. There are countless species in the animal world. In the plane of humans also the present kammic activities create many different circumstances and experience. Deeds are done variously by different people everywhere. So we see low-grades, middle-grades and high-grades in this human world. Some are very rich, some are moderately rich, some are poor, and some are very poor. To get high standard of living, one must use good and wise effort with strong, dedicated mind and high vision for aim. While Right Effort is basically necessary, other supporting factors must be used jointly and wisely. To gain welfare and progress in life, to create a good, peaceful world, the

teaching of Buddha should be energetically followed with Right Aim. In this discipline we note the power of Buddha Gāthās as the main inspiration to Right Conduct and Right Living. The effective Pali stanzas play a leading role in life for the intelligent persons.

For example, recitation with keen knowledge of Shin Sīvali Gāthā steadfastly brings wealth, money and offerings due to the power of truth and the example of Venerable Sīvali Mahā Thera. He was the only son of Princess Suppavāsā, a relative of the Sakyan clan. When of a young age, he entered the Saṃgha Order and he won the noblest purity of arahatship. Due to past kammic deeds, he won the “Etadagga Title in receiving offerings” from the Buddha himself. So in the time of Buddha his fame spread far and wide. Please study the life of Arahāt Sīvali and Jātaka.

Although Venerable Arahāt Sīvali had entered parinibbāna in full perfection, devotees still remember his great, noble virtues and give daily humble homage in his name. Many worship and pay respect in his honour to his sacred relics and Sīvali images. Moreover, pious devotees recite Sīvali Gāthā in ten holy verses. They by their good, clear aim and ethical conduct get great income, prosperity, and love and respect.

Why? There are six noble causes and reasons to achieves success in welfare and wealth. Of course Right Understanding, Right Motive and Right Speech are important to achieve good aims of life here and now. The six causes of the power and glory of Arahat Sīvali Gāthā are mentioned below. Think deeply and act harmlessly and live simply; if you really understand the six basic causes of prosperity, welfare and wealth according to Dhammic Power:-

(1) The Arahat Sīvali, being of right view and right conduct, is pure in thought, word and deed. We remember his civilised conduct and gentle behaviour and meritorious deeds.

(2) The possessor and recipient of great offerings and various gifts as he was named “Lābha Etadagga” by the Incomparable Self-Enlightened Buddha himself in his own lifetime.

(3) These Sīvali Verses indicate and accompany the unique, matchless three Ratana Gems.

(4) A devotee has strong faith, confidence and understanding of the life of Arahat Sīvali. For clear, noble mind creates great mundane and supramundane benefits altogether.

(5) Strong will, or strong unique desire to achieve one's aims in life. Will determines all.

(6) Gentle, moral behaviour in noble power of Arahat Sīvali in our ethical memory promotes

the power of these sacred verses too. For example, the Nine Virtues of the All-Knowing Buddha in our memory prompt us to dispel our fears, sorrows, harm and danger we encounter in our lives. Just as Dhajagga Paritta gives safety and security, in the same manner we gain much great wealth and many gifts by honouring Arahāt Sīvali everyday. This is certain.

Therefore a devotee with great knowledge and wisdom must have great faith in the power of Sīvali Verses. Great effort and high concentration are also necessary for all. Fits-and-starts attempts or sporadic devotion will not bring desired results and successes in a few days. No one should expect success without constancy. Constancy is the only key to success. Mind must be fixed on the daily devotional deeds without fail. So patience, energy, effort, inspiration are the accompanying factors in recitation of sacred words of arahats. Due homage and honour must be given to where homage and honour are due. For one's welfare and benefits vary because of the differences in one's faith and understanding. Anyhow one must try one's best in the way of nobility.

Ten Sīvali Gāthās

1. Sīvali ca mahānāmaṃ, sabbalābhami
bhavissati,
therassa ānubhāvena, sabbe hontu
piyaṃ mama.

The great noble Sīvali Mahāthera, the possessor of "Great Name" can occasion all great receiver of gifts, offerings, homage and honour. Due to the power and glory of Arahat Sīvali may all persons have loving-kindness on me.

2. Sīvali ca mahavīro, ye ye passantu
maṃ piyaṃ.
Te te passantu paramaṃ, janapadaṃ
pūjayantu.

Arahat Sīvali has great courage. So due to the Arahat's power, may each and all persons see me with loving eyes. May each and all persons see greatly. May villagers or commoners come and pay homage to him.

3. Sīvali ca mahāthero, ma ma sīse
ṭhapetvāna.
Jambudīpa maṇḍalena, jayo mantā
sukhādhahā.

The Great Sīvali, may he stand on my head. After standing on my humble head, and on account of this sacred event may my victo-

ries and successes be as great as the breadth and length of the whole Jambudīpa Island. May these pure, sacred mantras convey a sense of happiness.

4. Sīvali ca mahānāmaṃ, Indā devā
sabrahmakā.

Manussapuriso itthī, mahā lābham
bhavissati.

The Great Name of Arahāt Sīvali is in existence in purity. Due to this power may all brahmas, Sakka, deva-deities, human males and females get great gifts.

5. Sīvali ca mahālābham, nānā deti
varam varam.

Idampi pūjitaṃ deti, mahāsukham
bhavissati.

The Great Sīvali gives gifts of various kinds. Especially, sacred offerings have been given. Due to the power of Arahāt Sīvali, may great happiness arise.

6. Vaṇṇaṃ dantaṃ narātitti, āṇāma-
yham bhava bhava.

Taya rukkhe rājadhītā, sabbe kodhaṃ
vinassantu.

O Arahāt Sīvali! Your skin-colour, and your civilised ways of behaviour attract both human and divine beings. Your forest-dwelling hut may be guarded in safety by a tree-goddess.

Due to this word of truth, may all living beings be able to dispel hatred and malice. May my power also realize what I wish to extend in time and place.

7. Sīvali ca mahālābhami, sabba lābhami
bhavissati.

Therassa ānubhāvena, sadā hotu
piyam ma ma.

Indeed Arahāt Sīvali has always received countless offerings. In the same way may I be a recipient of gifts in many times. And may all living human beings love me.

8. Sīvali ca Mahāthero, ye ye passantu
mam piyam.

Te te passantu mam piyam, janapadam
pūjissanti.

The Venerable Arahāt Sīvali is indeed full of greatness. Due to this noble power may each and all persons look at me with loving-kindness. May such and such persons look at me with loving-kindness in appreciation. May commoners and villagers give homage and honour.

9. Sīvali ca Mahāthero, ma ma sīse
ṭhapetvāna.

Mantateja jayomanttam, aham vandāmi
sabbadā.

The Great Maha Thera! May he stand on my head. After that, I always pay homage and

veneration to Arahāt Sīvali who gives us the powerful mantra, verse of victory.

10. Sīvali ca Mahāthero, deva manussa
pūjito.

So raho paccayādīnaṃ, mahā lābhaṃ
karotu me.

Arahāt Sīvali who deserves Four Requisites of special quality may grant me great gains.

Note: With full understanding of the sacred texts, full benefits can arise if daily recitation is made with mindfulness. Start to memorize at least two verses with faith and confidence. With mature faith, benefits will be great. Try to recite as much possible at any time.

(c) Cintāmaṇi Gāthā

In Dhammapada Commentary and Jātaka Commentary there are 19 mantras among which this Cintāmaṇi Gāthā is the most popular and famous one. In Buddhist literature sacred mantras are recognized. This gāthā can be found in 550 Jātakas (Padakusala Jātaka) where Bodhisatta youth named Padakusala obtained this powerful verse from his ogress-mother.

In this Jātaka, a youth named Padakusala, after receiving and reciting this great mantra, could trace lost tracks or footsteps in good time

correctly. He could trace the lost treasure cases of the king by knowing the path and the place. All treasures were rediscovered. When a royal sword was lost, he found it again and he was rewarded with kingship. These wonderful feats or successes were the outcome of the regular recitation of Cintāmaṇi Gāthā, the power of the sacred mantra:-

Cintāmaṇi Gāthā

1. Cintāmaṇi ratanāni, buddham buddha ratanānam.
Karam karati saraṇam, khippameva samijjhatu.
2. Cintāmaṇi ratanāni, dhammam dhamma ratanānam karati saraṇam khippameva samijjhatu.
3. Cintāmaṇi ratanāni saṃgham saṃgha ratanānam.
Karam karati saraṇam, khippameva samijjhatu.

1. The wish-fulfilling jewel means the jewel of Buddha as it fulfils one's wishes. Those who devotedly take refuge in the Buddha in actual practice may get all desires fulfilled in quick succession.

2. The wish-fulfilling jewel means the jewel of Dhamma as it fulfils one's wishes.

Those who devotedly take refuge in the Dhamma in actual practice may get all desires fulfilled in quick succession.

3. The wish-fulfilling jewel means the jewel of Saṃgha as it fulfils one's wishes. Those who devotedly take refuge in the Saṃgha in actual practice may get desires fulfilled in quick succession.

Since Cintāmaṇi Gāthā is very popular among Buddhist devotees, the benefits may be explained here with some meanings.

Specially the sacred term “cintā” means right thinking, right thought in discipline and faculty. The crucial term “maṇi” has more profound meaning here. Ordinarily “maṇi” can convey a sense of ruby, emerald, jewel, etc. Here it also has a second idea which proclaims “Worthiness-Holiness-Wholeness”. Therefore the full sacred term “cintāmaṇi” means right thought in discipline is greatest worth in life”. Hence devotees with intelligence, concentration, effort and faith recite the Holy Verse regularly in honour of Three Unique Gems, called Ti-Ratana. As a result the jewel of wisdom grows tremendously to maturity. Right thinking helps right conduct always, as “One good noble thought is enough.” (Sayings of Buddha). As you think, so you become with right thinking; economic progress

will certainly be won.

Another great benefit by regular homage in thought, word and deed is knowing other person's minds and motives beforehand. Hence troubles and dangers are avoided by this way of life. Harm is kept at bay by good thoughts. Try to see by practice whether these results are true or false, right or wrong by personal experience and regular test. Experience is the best teacher.

(d) Three Gāthās of King Mahākappina's words of truth

Mahākappina, king of Kukkuṭavati sent four horsemen in four directions to seek for the news of Triple-Gem everyday. Year after year no good tidings appeared in spite of the investigations of the four horse-riders of the king. One day the king, with a huge retinue or followers on horseback, went to the Royal Garden for pleasure's sake. At that very moment five hundred merchants accidentally met the king on the way. They had come from the country of Sāvatti where Gotama the Buddha was preaching the original pure Dhamma for the welfare of the world. The distance from Sāvatti to the king's place was 120 yojanas. The king enquired about the Three Gems to pay respects. The merchants from Sāvatti told the king that

Buddha-Gem, Dhamma-Gem and Saṅgha-Gem had arisen in this world after a lapse of countless centuries. This good news inspired the king's heart for the first time to work for the noble cause. With due respect he offered three lakhs of pure silver coins to the messengers in honour of the Triple-Gem.

After consultation with one thousand ministers and advisers, the king took them to the place where the Incomparable Buddha dwelled at that time. Their aim was to become bhikkhus. So they travelled, each on horseback, to Sāvatti to pay homage to the Supremely Enlightened One. Also all had made a noble decision to join the Saṅgha Order by becoming bhikkhus. On the way, they met Aparacchā River blocking their path. This huge river was two-gāvuta wide and one-gāvuta deep, so it was impossible to cross in safety. Barges, boats, and means of transport could not be obtained.

Meeting great problems and obstacles, the devoted, moral king gained great concentration of mind by bringing back to memory the noble virtues of the Triple-Gem. Also he uttered an oath. This statement of truth included this: "We all have renounced our country, kingdom, sensual pleasures and wealth in order to realize the greatest truths of life in peace and nobility.

Since these words are true, let the waters of Aparacehā River change its nature in order for us to cross it with our horses in time". With this asseveration of truth and meditation on Buddha's Greatest Qualities and Virtues, as shown in the verses below, all were able to cross over the river without the hooves of their horses getting wet as if riding on land. The king recited this gāthā while crossing;

The First Gāthā of King Mahākappina

Bhavasotamī have Buddhō, tiṇṇo
lokantagū vidū.

Etena saccavajjena, gamanamī me
samijjhatu.

The All-knowing One is termed Buddha. He had already and perfectly crossed over the three great rivers with torrents (Three Rivers=kāma realm, rūpa realm and arūpa realm). Now the Supremely Enlightened Buddha has reached his nibbānic goal. The Exalted One alone knows all Dhammas or Nature with analytical wisdom. By these words of truth may my purpose in my noble journey be achieved without hindrance and trouble.

So the first great river was crossed over without touching water at all by all the pilgrims. On the way they encountered another river,

Nīlavāhinī, which was half-yojana wide. Since there were no barges, boats and means of transport, the king again said the second word of truth called *vacī sacca*. In this case he concentrated his pure mind on the virtue of the noble Dhamma. He uttered the sacred truthful words and at once they all were able to cross over the river without wetting the hooves of their horses. They rode on horses as if they were riding on land-mass.

The Second Gāthā of King Mahākappina

Yadi santigamo maggo, mokkho
caccantikam sukham,
Etena saccavajjena, gamaṇam me
samijjhatu.

Only the Four Ariya Supramundane Magga reach nibbānic truth and liberation. This liberation by way of Ariya Paths is indeed supreme happiness. “Nibbāna is unique joy”. By these words of truth may the purpose of my noble journey be achieved without hindrance and trouble.

After crossing over the Nīlavāhinī River, they continued their journey without hindrance. Finally in the last stage, they saw a third huge river Candabāgā in front of them. Since no help could be found to solve the obstacle, the king, by concentrating his noble mind on the Virtues

of the noble Saṃgha Order, uttered the following sacred verse of asseveration. Thus they crossed over the last river without even the hooves of their horses getting wet.

Third Gāthā of King Mahākappina

Samigho ve tiṇṇakantāro, puññakhetto
anuttaro.

Etena saccavajjena, gamanam me
samijjhatu.

Indeed the noble Saṃgha Order of the Pure Ones have crossed over the ocean of saṃsāra perfectly. The Saṃgha Order is deserving of accepting homage and gifts and offerings, just like good fields where seeds are sown with great results. In the same way Saṃgha is the best field of merit without fail. By these words of truth, may the purpose of my noble journey be achieved without hindrance and trouble.

So the last obstacle was successfully overcome due to the sacred asseveration of truth. Now all pilgrims went into the city of Sāvatti safely and met the Supremely Enlightened Buddha with noble devotion and great piety, they paid obeisance at the feet of the Buddha.

Then the compassionate Buddha taught suitable Dhamma to the king and his devoted followers, after which they all attained the noble

Sotāpatti Magga. They also won bhikkhuhood as they desired at that very moment when the All-knowing Buddha said these supreme words: "Ehi Bhikkhu, Ehi Bhikkhu". After becoming bhikkhus they all attained the highest state of purity and nobility known as Paṭisambhidā arahatship".

When the sacred good news arrived at the palace, Queen Anojā Devī and one thousand wives of ministers also followed suit. They all received supreme inspiration when five hundred merchants told the good news to them. So they travelled to Sāvatti on the same journey to worship the Buddha and to become bhikkhunīs. They met the same three great obstacles on their way of pilgrimage. Likewise they said the same three sacred Verses of Truth three times at the three great rivers and reached their destinations without hindrance at all. When they listened to the teaching of the Buddha face to face they won Sotāpatti Ariya state. Then due to the help of Arahāt Uppalavaṇṇa Therī, they all became bhikkhunīs.

Therefore one who goes on a journey or who goes to war may recite these sacred Verses of Truth to avoid danger and trouble. With confidence in the Three Gems, all wishes are fulfilled.

offering to you, Sir.

If you cannot offer alms-food at that time and place, you must use the words very politely, such as ကန်တော့ပါသေးရဲ့ဘုရား၊ ကန်တော့ဆွမ်းပါဘုရား=I respectfully beg your pardon for my lack of offering or I respectfully offer my homage instead of food, Venerable Sir.

If you meet bhikkhus and samaneras and wish to speak to them, you must put your palms together and raise them to your forehead. Then only you must speak humbly and reverently. This is the correct procedure and good custom in the Sāsana.

When you pay a visit to a monastery to meet a certain bhikkhu, you must first pay homage to a bhikkhu you first meet. Or if there is a Buddha image or a pagoda, first you must pay homage to it and only then proceed to meet your bhikkhu or a samanera as the case may be, and pay obeisance to him.

How to Make Obeisance

When paying obeisance to Buddha images, cetiyas, pagodas and bhikkha saṃgha, the correct mode of doing so is essential.

(a) If a male, you can sit on two legs. If a female, you must sit with hips down completely.

For males the correct terms are ဒကောကြီး=dagagyi for old male and ဒကောလေး=dagalay for young male, and so on. These established conventional words must be used to make a distinction between the laity and the Saṅgha. The status and position between the two are quite different and references must be different also in the Sāsana Discipline.

No lay person must say ထမင်းစားပါဘုရား၊ တင်းစားပါဘုရား=Please partake of rice and curry such as we say among lay persons. If a layman or laywoman speaks in ordinary terms in offering food and drink, the bhikkhus, according to the Vinaya Rules, will have no right to accept the meals offered.

So instead of saying ထမင်း=hta-min, we must say ဆွမ်း=soon=eatables and rightful food or meal, and say ဆွမ်းဘုဉ်းပေးပါဦးဘုရား=Kindly take the food/ meals/ drink/etc. when offering them things to eat.

When you meet a bhikkhu or a samanera on a street and if you want to speak to him, say like ရပ်တော်မူပါဦးဘုရား=Venerable Sir, kindly stop for a few minutes, etc.

When bhikkhus or samaneras go on the alms-round near your place of residence, you must say ရပ်တော်မူပါဦးဘုရား=Kindly stop for my

offering to you, Sir.

If you cannot offer alms-food at that time and place, you must use the words very politely, such as ကန်တော့ပါသေးရဲ့ဘုရား၊ ကန်တော့ဆွမ်းပါဘုရား=I respectfully beg your pardon for my lack of offering or I respectfully offer my homage instead of food, Venerable Sir.

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How to Make Obeisance

When paying obeisance to Buddha images, cetiyas, pagodas and bhikkhū saṃgha, the correct mode of doing so is essential.

(a) If a male, you can sit on two legs. If a female, you must sit with hips down completely.

(b) Your two elbows must stay on your knees and then five fingers must be closed and clasped together. Then raise your hands above your head or near your forehead. Please see that your palms put together look like a lotus flower bud. This means honour and glory for sacredness.

(c) Then bow down three times, slowly and piously with a humble, pure mind.

- (1) First: *Buddham Pūjemi*;
I pay obeisance to the Supreme Buddha
- (2) Second: *Dhammam Pūjemi*;
I pay obeisance to the Supreme Dhamma
- (3) Third: *Samgham Pūjemi*.
I pay obeisance to the Supreme Samgha.

It is not always necessary to utter the “*Buddham Pūjemi*”, etc. If you can keep pure, noble mindfulness and concentration by knowledge, this alone will be sufficient for your pious deeds and homage to the Triple Gem. But the sounds of the Pāli terms must be correct and meaningful. So learn these Pāli words because they are the holiest terms in the Sāsana. Then try to know, understand and bear in mind these

holy worshipful terms while making obeisance and homage slowly and piously with insight. Good intention decides your good deeds.

Meanings

- (1) I adore the Fully-Enlightened Buddha.
- (2) I adore the Best Dhamma
- (3) I adore the Best Saṅgha

(d) Five Touches or Contacts

When bowing your head you must take care of have your Five Touches, i.e. worship to the Triple Gem. Harmony is essential. If you make obeisance on the ground, your head must touch the ground. If you pay respect on the floor, your head must touch the floor. If you make obeisance on your mat, your head must touch the mat.

Now take care to follow the Five Touches which mean: (1) your two knees must be touched together (2) your two arms must be touched together (3) and then your forehead must touch the floor. Two knees, two arms, and one forehead must touch the floor so that the correct mode of Five Touches is attained every time you worship with humility, sincerity and purity of mind.

Therefore after paying due respects to every great bhikkhu or old bhikkhu, you must return to your position or place by slowly getting up facing the revered bhikkhu until the place to turn back is reached. This civility or pious deed signifies that you take care of your master or teacher with greatest respect in homage. Follow the right procedure.

How to Offer Eatables

When offering food /eatables /drinks, you must also follow Vinaya Rules in correct mode so that no Vinaya transgression appears for the saṅgha. For the saṅgha do not take and eat food on their own accord. The donors and helpers must offer food to them in correct manner otherwise bhikkhus and samaneras incur transgression of Vinaya. This fault is known as Apatti=transgression.

So, knowledgeable donors and well-wishers offer food with their both hands and make suitable mode of offering with due respect. Then only bhikkhus are entitled to take food without blame or Vinaya fault. Knowledge is essential here.

A lay person, if he personally offers food, requisites, etc. to the saṅgha, must do so in correct physical act, signifying piety, purity

and merit. The deed now, if fully correct is termed ကပ်သည့် = Kappi or kap-dāna.

In order to attain full success in an act of saṅgha-offering, five requirements must be met on each dāna occasion. Five basic deeds must be completely done to get “accomplishment of offering.” It means “Accomplished Dāna Deed”

Fivefold requirements for the donor

1. The donor must offer food and necessities to a bhikkhu with physical act by offering to his hands. In other words the offerings must be taken and moved close to the saṅgha for correct mode of acceptance.

Note: Not only the donor's hands in offering but also other “movement to offer dāna” can constitute “accomplishment”. For example, a woman can offer her food she is carrying on her head by merely slanting her head towards a bhikkhu. Then this monk can take the food with his own hands and eat blamelessly. He can now touch the food faultlessly.

(2) A donor must approach a bhikkhu within two arms length distance. This close offering usually measures two *hatthapāsa* length between the donor and the donee.

(3) The weight of food or table must be

such as can be lifted up by a single person of medium size.

Note:- If it is a big eating table with many eatables, it may be offered to the saṃgha by donors lifting it together. This method is allowed for the requirement of Vinaya Rules, if a medium-sized person can lift it. But if such a person cannot do so, and if two or three persons lift and offer together no “accomplishment” arises. If bhikkhus are to take food on this occasion of wrong method, they must avoid this offering as it is wrong in Vinaya Discipline.

(4) A donor can throw an offering over to a bhikkhu if he or she is holding something to offer. This is allowed. However, the act looks rude and many do not follow it, though “accomplishment” arises.

(5) A bhikkhu-recipient must touch an offering with his own hands or with a bowl or with a cup, as the case may be, according to occasion. This “receiving touch” means “acceptance” and so the bhikkhu can take it lawfully as mentioned in the code of Vinaya.

Note that all five needs should be fulfilled by a donor or donors as the case may be.

Briefly the five requirements are:-

- Moving towards recipient
- One person can lift it
- With hands or with cups or with plates in the act of offering food
- A bhikkhu must make an act of acceptance with his touch (Kappa-receiving act)

When alms-food (soon) is offered in this correct mode of offering, women should sit with folded legs while males should sit with legs withdrawn. These polite acts signify paying respects to the saṅgha. Knowing the Vinaya kappa-offering needs, a donor fulfil the requirements in full. So donors should try to know the Vinaya Rules in order to get auspiciousness from acts of humility and respect (Gārava Maṅgala and Nivāta Maṅgala). If there is due respect in performing dāna deeds, it is accomplished in full. This merit leads to the destinations of human and deva worlds, ending in the realization of the Four Noble Truths, that is Nibbāna here and now. Dāna is basic for all persons who wish to get nibbānic peace.

How to Meet Saṃgha and Vinaya Needs in Partaking Food and Victuals

Note that Vinaya Disiplinary Code forbids members of the saṃgha to cut trees, roots and branches. Bhikkhus must not cut trees or destroy plants whatsoever, at any time and at any place. They must not destroy seeds (bīja); if they do, they get Vinaya fault (āppati blame).

No bhikkhu must destroy a tree or a plant not only by himself but also he must not order or recommend such destructive deeds to others. But if he wants to cut a tree or plant when necessary, he must follow the rules strictly by telling a lay person about his wish. If a bhikkhu does not say it in a proper way to a layman, he incurs blame and fault thereby.

He cannot say directly what he wishes. He cannot order in such words like these: "Cut this tree or cut that tree, destroy this plant or destroy that plant. Cut this tree into two. Remove this or that tree. Pluck this fruit or that fruit. Pound this chili or garlic, cut this sugarcane, etc." A bhikkhu must not say like that.

However, by indirect recommendation a bhikkhu can follow the Vinaya Rules. He can say like this: "A branch of this tree is very long; try to make it suitable. Chili or garlic may be

made suitable by his supporter or donor. The pāli technical term “kappi” signifies act of suitability or propriety or act of Vinaya.

No tree must be uprooted, or destroyed since they depend on “seeds” for living. Some like sugarcane have to depend on middle spots to stay alive. Trees like Pa-dauk have to live on branches and sprouts to develop into maturity. And most plants have to depend on seeds to grow from. So bhikkhus will not destroy trees or plants and their seeds and branches too.

In order to eat chili or garlic or guava fruit or sugar-cane, donors should do necessary deeds for the saṅgha in accordance with the Vinaya Rules. Lay people should know some Vinaya Rules to get kappa, or suitability for the saṅgha.

If donors wish to offer raw chilies to members of the saṅgha, they must do the following deeds:-

- (1) chilies must be singed or smoked
- (2) chilies must be cut with knives
- (3) chilies must be pressed with thumb-nails
- (4) If such seeds are known to have lack of growth, then they become suitable for the saṅgha automatically.
- (5) If mangoes and other seed-fruits are

to be offered, healthy seeds must be removed in advance.

Such Five Acts of Propriety (kappa) shall be done correctly before the saṃgha accept the offerings. If chilies, garlic etc. are already pounded or already cooked or peeled no other things need be done as these estables become “correct” for acceptance. In Vinaya “correctness” is always essential.

If such items are raw or still unprepared, donors or helpers (kappiya persons) should do the required needs for kappa. They should see whether such items will grow again, mature or live on as trees, plants, etc. The sugar-canes can come to life again by means of their marrow-seeds at the middle parts. So avoidance of seed-points will make the offering suitable for the saṃgha by knowledgeable kappiyas.

How to Make “Kappa” Offerings

If seed and maturing items of food such as chili are offered, a donor must hold the chili and say these words: “Kappiyaṃ bhante” (Venerable Sir, this has become suitable for acceptance) in a clear voice after a recipient has said “Kappiyaṃ karohi” (Do the propriety act) in a clear voice. Then the kappiya-donor presses the chili or breaks it. This will make it free from

sprouts or living things that might be inside it.

Meaning

- (a) Do the needy suitability for the saṃgha to partake of these foods.
- (b) Venerable Sirs, we have done the needful things for your acceptance according to Vinaya Rules. Now these ones are acceptable.

Such mode of relationship with the saṃgha must be made widely known among the pious laity. Only then will both the saṃgha and the laity be able to live in progress and happiness for the sake of the welfare of the Buddha's original and pure Sāsana. Right understanding comes first in life.

HOW TO LIVE AS A GOOD BUDDHIST

PART II

Majjhekālyāṇa

EXCELLENCE AT THE MIDDLE

CHAPTER (1)

HOW TO TAKE THOUGHTS OF THE VIRTUES OF THE OMNISCIENT BUDDHA

(a) Taking One Great Virtue Each from among the Nine

If a person lacks strong concentration as a start, he or she should select only one great Quality/Virtue of the Omniscient Buddha with frequent effort for Buddhānussati meditation. In this preliminary meditation the mind concentrates on a single object with easy effort. But since the object is one virtue only, when daily effort is made, the mind may become also limited and may wish for a wider, multi-subject of the Supremely Enlightened Buddha. One may have a wish to meditate other Noble, Unique Virtues too, just as a person may have a wish to go and see wide lovely scenery, after spending some time in a closed garden.

However, these Nine Virtues/Qualities of

the Compassionate Buddha are interrelated and closely connected and so, if a person tries to meditate various Noble Virtues, he or she feels like taking wide, pleasant interest in a big pleasurable garden. A devotee may not feel monotonous because of clean, clear mind and of seeing the holiness of these alternate Noble Virtues. And then he or she will naturally revert to a meditation of one Virtue with a strong noble concentration. So to get a good concentration becomes easy.

All pious devotees should first of all take suitable moral precepts for serious observation every day. Take Five Moral Precepts, Eight Moral Precepts, or Ten Moral Precepts as the case may be. Then go and dwell in a quiet, secluded place to practise this type of meditation. If a home remains quiet, then this place is also good for Buddhānussati meditation. Seek quiet time at home. If a devotee goes and practises this meditation at a pagoda or a monastery, try to get an opportunity when great noises are absent. Such quiet times are to be obtained when pagoda festivals, great ceremonies do not appear. For female devotees, even a quiet secluded place at a pagoda may not be good without a companion to guard against annoyance or molestation. Females must take serious precaution

even in a secluded monastery or forest. After getting a calm place for noble meditation, he or she must put up a devoted mind by a contemplation which reveals in vision a living Buddha himself even when there is a Buddha image/statue before you. Such active, sacred contemplation of getting the holy idea of a living Buddha can easily be attained by using the following means:-

(1) Arahāṃi Virtue/ Quality: The Self-Enlightened Buddha is always free from passions, defilements, impurities (kilesas or torments). So Buddha is always pure and noble in his mind and heart. This Virtue of Arahāṃi (destruction of kilesas, passions) is a result of Pubbenivāsa ñāṇa (seeing correctly the past lives and existences), Dibbacakkhu ñāṇa (seeing correctly the deaths and destinies of living beings just like having the divine eye), and Āsavakkhaya ñāṇa (having a complete insight of eradication of passions and mental, spiritual impurities). This last insight indicates the attainment of highest holiness of Arahattamagga Insight. So there are reliable, reasonable causes and effects for getting Supreme Holiness.

(2) Sammāsambuddha Virtue: The second Buddha Virtue means, really and

realistically, that he is the All-Knowing Buddha without having to rely on others. Since his mind and heart are always pure, free from mental defilements, he knows all Dhammas (Things) in clear, true light. He always has full knowledge, full insight by this second Ñāṇa Virtue.

(3) Vijjācaraṇasampanna Virtue: Then a pious devotee continues to learn and know the third Virtue of the living Buddha. This virtue/quality signifies that, for countless lives as a Bodhisatta, he had performed high moral conduct, control of the senses, under the Holy Discipline known as knowledge and conduct = Vijjācaraṇa Quality up to the full steps of fifteen. So at his last birth under Bodhi Tree, he won the Highest Insights of knowing past lives, seeing the destinies of living beings at death (the attainment of divine-eye-insight in the middle watch of the night) and finally he won the highest Lokuttara Insight of Āsavakkhaya ñāṇa. He becomes now always all-pure as well as all-moral in thought, word and deed, due to the attainment of Highest Insight of Arahatta Magga Ñāṇa, destroying all kilesas totally.

(4) Sugata Virtue: Since countless lives he had observed pāramī precepts with great constant care and seriousness and sacrifices. He

loved sati-mindfulness even as a Bodhisatta to avoid and overcome evil. So this fourth Virtue of Sugata Guṇa reveals to all persons the supreme, rare fact of the attainment of Nibbāna. Sugata in Pali means “going well to the state of Nibbāna” by deeds of Perfections.

(5) **Lokavidū Virtue:** This is the fifth Virtue of the Compassionate Buddha, meaning “the Knower of Three Worlds”. Due to great Insight that he has attained by Pārami-Perfections, he now knows (i) Sentient Worlds, (ii) Residential Worlds, and (iii) Saṅkhāra or Component-Compounded Worlds of Saṅkhāra. As great, permanent full insights are now present, he knows these loka-worlds clearly.

(6) **Anuttaropurisadammasārathi Virtue:** As a Full-Enlightened Buddha he always teaches suitable and necessary Dhamma to living beings according to their state of pārami, tendency, habit and aim. He fully knows the state or aim of each person to be in harmony with his sermon. So he satisfies all disciples with right understanding.

(7) **Satthādevamanussānamī Virtue:** This unique and sacred virtue is remarkable because the Buddha is the greatest human being in all the three worlds. He has no teacher. He does not depend on anyone, human or divine. At

present, being fully enlightened by his own efforts only, he becomes The Teacher of Gods and Men. Even the Great Brahma pays homage to the Buddha, because Buddha himself is his own Teacher. The Buddha is the Supreme Teacher of all living beings.

(8) Buddha Virtue: All true Buddhas, being humans, must also realize the Four Noble Truths directly without divine aid. Since he won prophecy from Dipaṅkara Buddha to get Buddhahood after sufficient Pāramī work in countless lives, he also made a solemn vow like this: 'I will let others know what I know.' His noble desire to instruct the living beings knows no bounds in his Insight-wisdom and compassion. This vow to let others know his wisdom shows Buddha Virtue.

(9) Bhagavā Virtue: This last and great Virtue of the Buddha teaches all of us to think carefully on the power and the glory of the living Buddha in our meditating work. As the Buddha is the only true Teacher of mankind to get civilized in thought, word and deed, we clearly understand the Buddha's supreme, sacred power, and highest insights and excellent glories in our Buddhānussa ti meditation. Indeed there are no limits or hindrances or downfalls in

Buddha's Bhagavā attainments because of supranormal realizations. No one can describe the number and extent of Buddhas power and glory in Bhagavā Virtue.

So devotion or piety with wisdom reveals to all persons who practise Buddhānussati meditation every day with vigilance. Hence such devoted persons obtain rare achievements by taking Three Noble Refuges, especially their work in recognition of Buddha's Nine Great Virtues. Every second, every minute in this sacred frame of mind produces weakening of passions, holy joy, physical and mental peace, here and now. Supreme happiness is gained if right understanding of Nine Virtues is made by oneself. Therefore, as a consequence, offerings made to Buddha images, pagodas, shrines, relics, etc. mean for a wise devotee the living Buddha with Nine Great Virtues. In his heart and mind, thanks to this type of sacred contemplation and meditation, kilesa-passions, worries, troubles and conflicts are temporarily eliminated. Moreover, kusala-whole some cittas start to develop into maturity step by step in various stages of spiritual progress so that the forces of evil, wrong conduct, are weakened or suppressed for noble purity and spiritual success.

Therefore even busy housewives or busy workers can take this Buddhānussati meditation at any time, in any place whatsoever, along with his or her normal daily duties and responsibilities. But right procedure includes (1) clean place, (2) clean shawl, (3) quiet situation, and (4) a small Buddha image. Then sit down comfortably and try to think deeply and clearly of the Nine Buddha's Virtues just mentioned, to bring them into one's own heart and mind. If anyone cannot make a start, try to read "Method of Buddhānussati" in detail. If heavy work has to be done as one's duty, one should at least meditate on one Virtue at a time. Even in office or in business work, everyone should think of at least one great Virtue /Quality of the Buddha to get peace of mind and ethical conduct. The benefits cannot be listed in detail because even one Buddha Virtue has limitless quality and holiness. And each and everyone is sure to get great noble benefits in this worldly life and future saṃ-sāric existences also.

The Immediate Benefit of Queen Sawlon

In the old Bagan Kingdom, once there was a ruler called King Narasihapati who had a beautiful queen named Sawlon. She was lovely to look at because of her fine complexion, attractive

eyes and proportionate physical body. No doubt the king loved her most among many queens. One day when Thingyan Water Festival was held near the Ayeyarwady River with hundreds of revellers and onlookers, the king in jest ordered one of his attendants to pour water on the body of Sawlon. She did as ordered. Sawlon was drenched in great amount of water and she could not control her anger at the king.

Unfortunately her grudge made her to kill the king by poison. When food was offered to the king by courtiers and chief royal cook, the king became suspicious and he gave a slice of meat to the royal household dog who died instantly after taking the food. When enquiry was made, the king knew the culprit. When the king made his own questionings face to face with Sawlon, she confessed that her hair were thrown in disarray, her body was drenched in water due to King's order to throw water at her. Now, she said, she tried to kill the king for her shame before the crowd. She said the king had put shame on her. The king was furious and quickly ordered to kill her at the burning stake.

Knowing that death was near, Sawlon bribed the ironmasters to make the stake lasting seven days, during which she had a rare opportunity to observe Eight Moral Precepts and

the practice of Buddhānussati Meditation in this interval period with great piety and devotion. Now she had great concentration to use in this noble, great contemplation of the Buddha's Nine Supreme Virtues. She also listened to the bhikkhus' sermons every day.

When seven-day ironwork was completed, the jailors tied her to the burning stake and then, with great effort, charcoals were burnt underneath. Yet, miraculously, all burning materials changed into cool water so that the queen was saved for three times. During trial and tribulation by fire, she had Buddhānussati in her heart and mind. After three-day-safety, she vowed herself to death because she knew her good resultant kamma had exhausted then and there. She said: "Let the fire burn on my body." Then she died with Buddha's Virtues meditation in mind. She died nobly. When miracles and the queen's pious deeds were known the king relented, repented and called her name for months and years every day.

[Note: Historians sometimes give different versions in a slight way, but the main outline here is the common one.]

Special Warning

The above event shows that the Buddha's

Nine Noble Virtues, if well understood and meditated upon, will give high insights, safety and peace. These results are possible only when wisdom is associated with merit. Yet even today a majority of so-called Buddhists do meritorious or wholesome deeds by custom and tradition only. It is true that they offer alms-food, water, flowers, lights and candlesticks to the Buddha images but they need to use wisdom, knowledge and insight in these good deeds (Kusala acts) by keeping Buddha's Supreme Virtues in heart and mind. Their minds must penetrate through the Images into the real living Buddha's Virtues. They must visualize the living Buddha by means of act of reason. So to offer lights or candles at daytime is not reasonable. To offer alms-food after midday is also not good. Keep the living Buddha with Nine Holy Virtues/Qualities in mind always when such wholesome deeds are done. And such deeds must be in accord with reason rather than in agreement with old tradition.

Often many pagoda platforms, altars, planks are dirty with old flowers, burnt candles, trash and foul water. Even some famous pagodas and shrines have uncleanliness, stocked with refuse and garbage. Reasonably stated, everyone will not allow uncleanliness and garbage in his or her own household shrine-room. In the same

way, devotees should keep cleanliness and holiness at the pagoda and shrines too. If good confidence is cultivated along with cleanliness to promote holy minds, the correct method is gained in this life and the good results in the future also. Reason is necessary in wholesome deeds.

So all rubbish and refuse must be cleaned or kept in proper place to keep the holy beauty at the pagodas and shrines. If such cleansing works are heavy, collective groups of devotees should offer sacred services at right time and place. In the countryside old pagodas and shrines need repairs or renovations in time, otherwise total ruin will appear within a few years. Myanmar people love to build new grand pagodas instead of making repairs to the old ones. So there are clusters of pagodas within a small area while faraway places are devoid of such pagodas. Pagodas should be built at proper places and time only to avoid duplication and crowding.

Note: Many devotees think only of the idea of “getting merit” and seldom consider the idea of “plan for promotion of Buddha Sāsana and its true power and glory in mind”. Myanmars are keen only to do meritorious deeds (kusala acts) without much wisdom or insight. Such “pūjas” and “givings” or “offerings” (dāna) may often lack power, glory and holiness so that

superficialities may be the objects of comments by knowledgeable scholars, thinking persons and foreign critics. For, in this age of Information Technology with rapid means of communications, such criticisms will spread throughout the world to downgrade the pure, original Buddha Dhamma. In fact Buddhism of Theravāda type is reasonable, rational, scientific, practical and logical. And critics may note unreasonable or illogical deeds even today in this “modern times”. So all devotees and donors must use reason rather than blindly following many old customs. Their noble aim, in essence, should be perpetuation of true Sāsana.

(b) Buddha's Ten Physical Powers and Wisdom Powers: How to Think Deeply on Them

Although the Buddha is a human being, he is a super-human being, a unique and the rarest human being. He is not an ordinary human being. Hence in both physical form and mental/spiritual form he has unique, unequalled features or qualifications. No one, even Brahma, can match him. So a devotee needs to learn Ten Physical Powers and Ten Mental Powers every day.

For physical prowess/glory, learn these physical form of Buddha's Body.

- (1) Ten ordinary physical power of humans are equal to one physical power of Kālāvaka Black Elephant
- (2) Ten Kālāvaka Black Elephants are equal to one Gaṅgeyya Elephant
- (3) Ten Gaṅgeyya Elephants are equal to one Paṇḍara (fair) Elephant
- (4) Ten Paṇḍara Elephants are equal to one Tamba (copper-coloured) Elephant
- (5) Ten Tamba Elephants are equal to one Piṅgala (spotted) Elephant
- (6) Ten Piṅgala Elephants are equal to one Gandha (sweet-smelling) Elephant
- (7) Ten Gandha Elephants are equal to one Maṅgala (beautiful-walking) Elephant
- (8) Ten Maṅgala Elephants are equal to one Hema (golden-coloured) Elephant
- (9) Ten Hema Elephants are equal to one Uposatha (white, flying) Elephant
- (10) Ten Uposatha Elephants are equal to one Saddanta White Elephant.

The Buddha possesses the physical power of ten Saddanta Elephants. So the Buddha's physical power contains one thousand koṭi powers of Kālāvaka Elephants. When we consider in

terms of human physical power the Buddha possesses ten-lakh-koṭi power.

In holiness and in pāramī, therefore, the Buddha's physical body is unique so that humans, deities and brahmas pay homage and respect to him.

Not only the power of the physical form but also Ten Mental/Spiritual Powers are unique and remarkable.

The ten Insight Powers are:-

- (1) *Thānāthānakosalla ñāṇa*, 'Knowledge of what is right cause or not (reasonable or unreasonable)
- (2) *Vipāka ñāṇa*, Knowledge of the resultant effects or consequences
- (3) *Sabbatthagāmini paṭipadā ñāṇa*. Knowledge of destinies of living beings
- (4) *Anekadhātu nānādhātu ñāṇa*, Knowledge of different dhātu-elements in different types
- (5) *Nānādhimuttika ñāṇa*, Knowledge of various wishes and desires of living beings
- (6) *Indriyaparopariyatta ñāṇa*, Knowledge of low-or-high grade faculties of human beings

- (7) *Jhānavimokkhasamādhī samāpatti ñāṇa*, Knowledge of jhāna, liberation, concentration, and absorption and their defilements that cause impurities
- (8) *Pubbenivāsānussati ñāṇa*, Knowledge of remembering past births/existences of living beings
- (9) *Cutūpapāta* or *Dibbacakkhu ñāṇa*, Knowledge of deaths and rebirths of living beings, or Divine Eye Attainment
- (10) *Āsavakkhaya ñāṇa*, Knowledge of elimination of kilesa-defilements or eradication knowledge of taints and passions

How the Buddha Uses Ten Mental Powers

He employs the First Mental Insight to really see a person whether he can eradicate āsava-taints or defilements in clear light, whether a disciple will win arahatship or not.

He employs the Second Mental Insight to examine whether there are obstacle/hindrances/dangers to get jhāna, magga, phala, such as a person is born with only two-root cittas (Dwe hetu births), or without any root (Ahetu births). These vipakas, results at birth, are detrimental.

He employs the Third Mental Insight to

see a person whether he has committed Five Great Misdeeds, such as killing his parents, etc. Such immoral deeds prevent him to get jhānas and maggas.

When the uses of the above three Insights or three Mental Powers reveal him clear of faults, he certainly tries to preach the Noble Dhamma by the use of the Fourth Insight of Anekadhātu nānādhātu ñāṇa, to examine a person's wish or habit.

Consequently the use of the Fifth Insight reveals the tendencies of living persons to be taught for freedom from saṃsāra. Teaching only a suitable Dhamma is based on Nānādhimuttika Insight.

And before teaching the Noble Dhamma he examines the grade or status of saddhā-faith, etc. of a person to see the degrees of a person's faculties. This is the Sixth Mental Power, Indriyaparopariyatti Insight.

The Seventh Mental Power gives him the unique ability to see clearly the defilements as well as the purities of a person for ultimate salvation to get jhānas, liberation, concentration, etc. When suitable events and qualities are seen, he instantly goes direct to this type of person to deliver a suitable sermon.

The Eight and Ninth Insights are used to

examine the present state mind of a person, by examining his or her past lives, by Insight of death-destinies.

And finally this Āsavakkhaya Insight is used to give sermons for the attainment of arahatship to a person who has necessary qualifications and situations mentioned above, and examined by his all other spiritual powers called Mental Insights just mentioned in the list in ten numbers.

So both physical and mental powers of the Ommiscient Buddha are used only for the service and help for necessary qualified disciples or suitable persons to gain liberation, cessation of suffering and final release called the state of arahatship. He uses his full ten Mental Powers to help persons to be saved by Noble Dhamma instructions. He has to see with Insight eyes to examine correctly the habits, wishes, the destinies of each and every person to be taught the Way of full freedom, the Nibbānic peace in a suitable way and in good suitable time and situation.

CHAPTER (2)

THE METHOD OF COUNTING BEADS OR TELLING BEADS

Telling Beads

In Buddha Dhamma, holy beads are thirty-two in number in order to signify "32 Parts of the Body" for Yogi meditators. Mostly the counting beads have 108 beads, meaning there are 108 Buddha's Foot-Print Figures. Some use nine beads to meditate on Nine Virtues of the Buddha; some have six beads to deeply study the Six Dhamma Virtues. In Buddhism there is no fixed number of beads to be made or to be used.

In ancient past, many religious persons and devotees used strings or groups of strings (garlands of beads) to get concentration, to note the number of prayers, to remember the sacred deeds. Later periods had used corals, jade, pearls, bones (bones of parents), wooden parts (according to the days of birth), silver, lacquer, palm etc. for the articles of beads. Again there is no fixed rule for the materials to be used as holy counting beads.

Counting the Beads/ Telling the Beads or Rosaries

Ancient peoples used beads for ornaments. But counting beads are used in later times as religious deeds. The methods and ways of telling beads in Buddhism should be clearly noted. In this general knowledge, a devotee can get several benefits in his work of counting beads.

The work of counting beads means.

- (1) Meditation-contemplation-consideration
- (2) Just touch and let go each separate bead

These two functions go together. So just a mere counting work without seeing the object of meditation is also without benefit. Just letting is not enough if the mind does not see mind's objects. Hence wandering mind will not produce the desired result or get great benefit. If the mind is concentrated on a sacred object while counting the beads the noble work appears in the process. In other words a devotee or a pious person should make a solemn vow (Adhiṭṭhāna) or Pāramī of Determination to get a concentrated, pure mind in telling the beads step by step with devotion and wisdom.

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The aim of using a rosary or counting beads is to get wholesome deed. One gets virtue or merit by remembering the Nine Virtues of the Omniscient Buddha. Moreover, while in an act of telling beads, one gets blamelessness and concentration of mind. Lastly, one gets freedom from danger, power of mind, supernormal power of various kinds if the act is piously dedicated.

In these noble acts mind should take careful, serious note of an object while it selects. Therefore, some use Buddhānussati meditation as an object which others may select the Six Virtues of the Noble Pure Dhamma or Nine Unique Virtues of the Saṃgha Orders. One can take the meditation of Thirty-Two Parts of Body, Thirty-Seven Bodhi Elements, or the Four Noble Truths in counting beads as “object” of mind. Most Buddhist devotees select the Virtues of the Three Great Gems, taking in their memory or in recitation. But a vow is necessary.

Taking Note of Nine Unique Buddha's Virtues

1. The Virtue of Arahami = The Buddha is always free from mental and spiritual defilements. He has completely rooted out kilesa passions. He has totally destroyed the cycle of existence. He

does not commit evil in a solitary place. He is worthy to receive great offering. (So *Bhagavā itipi Araham*)

2. **Sammāsambuddha Virtue** = He has fully and clearly understood all nature of Dhammas to be known by his own wisdom and knowledge only. (So *Bhagavā itipi sammāsambuddho*)

3. **Vijjācaraṇasampanna Virtue** = He has fully practised three vijjā, eight vijjā and also fifteen types of moral ones called caraṇa. (So *Bhagavā itipi vijjā caraṇa sampanno*).

4. **Sugata Virtue** = He has travelled rightly and straightly towards Nibbāna on the right path. Moreover, He uses only two kinds of speech namely truthfulness with or without others' delight. (So *Bhagavā itipi sugato*)

5. **Lokavidhū Virtue** = He has fully known Satta loka (The world of beings), Okāsa loka (The world of places) and Saṅkhāra loka (The world of changes) in detailed analysis. So he fully realizes the arising and passing away of loka worlds together with the Liberation from them by means of right way. He has completely taught these Noble Dhamma to all. (So *Bhagavā itipi lokavidhū*). He fully knows them as arising, cessation and liberation from all worlds.

6. **Anuttaro purisadhammasārathi** Virtue= Since
(Buddha has no peer in the matter of morality,
concentration and wisdom, he is omniscient. There-
fore he subdues, teaches, civilises all those who
are rude and uncultured. (So *Bhagavā itipi anuttaro
purisadhammasārathi*)

7. **Satthā devamanussānam** Virtue= He teaches
(the true,
noble Dhamma to humans, devas, and brahmas
in order to get true peace, happiness and libera-
tion from saṁsāra. He teaches the way to Nibbāna.
(So *Bhagavā itipi satthādevamanussānam*) with
these Dhammas of liberation.

8. **Buddha** Virtue = As he fully and com-
pletely has realized the
Four Noble Truths which lead to ariya state, the
supreme purity, morality and happiness. He teaches
for forty-five years without tiredness. He gives
excellent sermons with greatest aim to others so
that disciples may win great insight and knowl-
edge and wisdom. As he knows, he let them
others to know. (So *Bhagavā itipi Buddhō*)

9. **Bhagavā** Virtue = As has already conqu-
ered Five Māra Evils.
he possesses six great powers in full. (So *Bhagavā
itipi Bhagavā*)

Such practice of meditation on the Nine Virtues of the Enlightened Buddha should be done by counting one bead at a time with true knowledge and devotion. One Virtue will take one bead at a time or all Nine Virtues will comprise one bead as one decides. The important point here is to understand the meaning, essence and significance of each Virtue with concentrated mind.

As practice shows, these memorizations and uses of rosaries bring mundane as well as supramundane benefits and powers. For these Virtues themselves are sacred powers in essence. Buddha's Qualities (guṇas) are themselves Supreme Powers.

How to Count Beads

There are many ways to count beads, with different methods. The aim is to get more and more concentrated mind or calmness of mind.

- (1) Method of Counting One Thousand Virtues
- (2) Method of Web of Virtue Counting (Kuncha)
 - (a) Anuloma Process and Paṭiloma Reverse (from beginning to end and

from end to beginning)

(b) Method of Lion's Way

(c) Basic and Supplements (one Virtue is basic and other virtues become supplements)

(d) Method of Vajirapākāra (extensions and additions)

(3) Method of Venerable Araham

(1) Method of Counting One Thousand Virtues

This method means taking one Virtue of the Buddha in one thousand countings. Also it can mean taking all Nine Virtues for one thousand beads-rounds.

One thousand countings:

- (a) So Bhagavā itipi araham = one bead count
So Bhagavā itipi sammāsambuddho = one bead count

In this manner count till "So Bhagavā itipi Bhagavā" Virtue is reached. The rosary has 108 beads. So nine rounds will give one thousand in number. (972 is taken as "1000")

Or, in another manner:

- (b) So Bhagavā itipi araham = one round count.
Next "So Bhagavā itipi sammāsambuddho" = one round count

Count till Nine Virtues are contemplated in nine rounds so one gets one thousand rounds.

Or, in another manner:

- (c) Count from “So Bhagavā itipi araham” to “So Bhagavā itipi Bhagavā” to get one bead only.

When Nine Virtues are contemplated one round (108 beads) here means in total One Thousand Counting Beads for Nine Virtues in completion.

(2) Method of Web of Virtue Counting

In this method also there are many ways and varieties. Most common one is like this:-

(a) Anuloma Process and Paṭiloma Reverse

This Anuloma-Paṭiloma means counting from the beginning to end, and conversely, from the end to the beginning again.

In Anuloma process:-

So Bhagavā itipi araham

So Bhagavā itipi sammāsambuddho

So Bhagavā itipi vijjācaraṇasampanno

So Bhagavā itipi sugato

So Bhagavā itipi lokavidhū

So Bhagavā itipi anuttaro purisadamma-sārathi

So Bhagavā itipi satthā devamanussānam

So Bhagavā itipi Buddhō
So Bhagavā itipi Bhagavā

In Paṭiloma (Converse):-

So Bhagavā itipi Bhagavā
So Bhagavā itipi Buddhō
So Bhagavā itipi satthā devamanussānam
So Bhagavā itipi anuttaro purisadamma-
sāratthi
So Bhagavā itipi lokavidū
So Bhagavā itipi sugato
So Bhagavā itipi vijjācaraṇa sampanno
So Bhagavā itipi sammāsambuddho
So Bhagavā itipi araham

(b) Lion Style Counting Method

In this way of counting beads one has to contemplate one Virtue each step by step till all Nine Virtues are progressively completed. Then one another Virtue is contemplated one round each must be in reverse.

For example:-

- (1) So Bhagavā itipi araham
- (2) So Bhagavā itipi araham, So Bhagavā itipi sammāsambuddho, So Bhagavā itipi sammāsambuddho, So Bhagavā itipi

araham,

- (3) A, Sam, Vi
Vi, Sam, A
- (4) A, Sam, Vi, Su
Su, Vi, Sam, A
- (5) A, Sam, Vi, Su, Lo
Lo, Su, Vi, Sam, A
- (6) A, Sam, Vi, Su, Lo, A
A, Lo, Su, Vi, Sam, A
- (7) A, Sam, Vi, Su, Lo, A, Sa
Sa, A, Lo, Su, Vi, Sam, A
- (8) A, Sam, Vi, Su, Lo, A, Sa, Bu
Bu, Sa, A, Lo, Su, Vi, Sam, A
- (9) A, Sam, Vi, Su, Lo, A, Sa, Bu, Bha
Bha, Bu, Sa, A, Lo, Su, Vi, Sam, A

(c) Primary and Rounding Method

This method is as follows: First take a basic one Virtue which one likes to contemplate and the remaining eight Virtues become adjuncts or supplements to this. When a substitute is put on the basic Virtue, the first basic Virtue must be left out.

For example:

- (1) Araham as first basis: So Bhagavā itipi
araham-So Bhagavā itipi sammāsambuddho;
Vi-Su-Lo-A-Sa-Bu-Bha.
- (2) Sammāsambuddho as first basis: So Bhagavā

itipi sammāsambuddho; A-Vi-Su-Lo-A-Sa-Bu-Bha.

- (3) Vijjācaraṇa sampanno as first basis: So Bhagavā itipi vijjācaraṇasampanno; A-Sa-Su-Lo-A-Sa-Bu-Bha
- (4) Sugato as first basis: So Bhagavā itipi sugato; A-Saṁ-Vi- -Lo-A-Sa-Bu-Bha
- (5) Lokavidhū as first basis: So Bhagavā itipi lokavidhū; A-Saṁ-Vi-Su- -A-Sa-Bu-Bha
- (6) Anuttaro purisadammasārathi as first basis: So Bhagavā itipi anuttaro purisadamma-sārathi; A-Saṁ-Vi-Su-Lo- -Sa-Bu-Bha.
- (7) Sathādevamanussānam as first basis: So Bhagavā itipi sathādevamanussānam; A-Saṁ-Vi-Su-Lo-A- -Bu-Bha.
- (8) Buddho as first basis: So Bhagavā itipi Buddho; A-Saṁ-Su-Lo-A- -Sa- -Bha
- (9) Bhagavā as first basis: So Bhagavā itipi Bhagavā; A-Saṁ-Vi-Su-Lo-A-Sa-Bu- .

(d) Vajirapākāra Method

This method consists of many supplements besides original Nine Virtues. Many insertions are made to the original like this:-

So Bhagavā itipi araham,
Araham vata so Bhagavā,
Arahantam saraṇam gacchāmi,

Arahantam siraśā namāmi,
 Paṭhamo vajirapākāro
 So Bhagavā itipi araham.

(If this whole verse is memorized, a devotee can easily substitute "Araham" for remaining Virtues. In place of "Paṭhamo" say "Dutiyo", "Tatiyo", "Catuttho", "Pañcamo", "Chaṭṭhamo", "Sattamo", "Aṭṭhamo", "Navamo" in each succeeding Virtue.)

Meaning

The Buddha has the Virtue of "deserving of worship and veneration". So he has this Virtue of Araham.

The Buddha is indeed worthy recipient of greatest worship and veneration.

Therefore to the Buddha who fully possesses this Araham virtue. I pay homage and respect.

Let the Buddha of Araham Virtue stay on my humble head. I now bow my head in worship.

This Buddha is like the first Diamond Wall of Protection and he is worthy of greatest worship and veneration. He is therefore known as the possessor of Araham Virtue.

(3) Shin Araham Method

The method is derived from the Venerable Araham who used to count his beads like this:-

Example

- Buddham saraṇam gacchāmi, nāmarūpam aniccam dukkham anattā.
- Dhammam saraṇam gacchāmi, nāmarūpam aniccam dukkham anattā.
- Saṃgham saraṇam gacchāmi, nāmarūpam aniccam dukkham anattā.
- Buddham saraṇam gacchāmi, Dhammam saraṇam gacchāmi, Saṃgham saraṇam gacchāmi, nāmarūpam aniccam dukkham anattā.
- Anantam balavam Buddham, anantam gocaram Dhammam,
anantam Ariyam Saṃgham, anantam bodhi muttamam.

Translation

I take refuge in Buddha. Mind and Matter are impermanent, suffering, non-self.

I take refuge in Dhamma. Mind and Matter are impermanent, suffering, non-self.

I take refuge in Saṃgha. Mind and Matter are impermanent, suffering, non-self.

(Anattā=without substance or essence)

Each whole verse must take one bead as a single count. Scholars say this method of counting beads is called Dantayuga Method, a comprehensive method of contemplation in the act of counting beads. It consists of both Buddhānussati and Vipassanā meditation.

Two Forms of Counting Beads

- (1) Ordinary Meditative Counting
- (2) Special Meditative Counting
(Vow)

(1) Ordinary meditative counting means the wholesome act to get merit only. One takes a good opportunity when time, place, chance are present to do this noble deed. Any time can be used for this meritorious act.

Special Meditative Counting (Vow)

(2) A special time is reserved for this pious act with a special vow in mind. A systematic act is done in this type of counting beads. To follow a good system, one needs the following preliminaries:-

- (1) To avoid hunger, food must be taken before doing this counting deed with solemn vow
- (2) Body, dress, place must be clean

- (3) Select a suitable time to follow the act constantly
- (4) After performing such initiatives, start to enter this noble work of counting beads
- (5) Sit down and take Threefold Refuges
- (6) Pay homage and respect to Five Immeasurable Persons (Pañca Ananta Persons). Bow down to Five Incomparables
- (7) Send Mettā loving-kindness thought-waves to all living beings in all directions completely
- (8) Make an attitude of inviting the Buddha, to have a sense of Buddha's presence, after Mettā work.
- (9) Then offer your Khandha-body to the Buddha during this act of merit.
- (10) Ask a suitable meditation for counting beads to the Buddha
- (11) Make a noble vow or determination as much as possible to do this meritorious deed.

Five Duties of a Bead Teller

(Counting Beads on a Rosary)

- (1) Sit erect with folded legs or in a manner of withdrawn legs
- (2) Beads must be held with two hands properly
- (3) Confidence/ faith should be cultivated. Choose a subject of Virtue (Guṇa) as you like. Then try to concentrate your mind, calming your passions and emotions.
- (4) Most important point is you must not aim at getting a benefit or an advantage. Selfishness or egoism must be completely subdued in this sacred work.
- (5) Imaginations, irrelevancies and speculations must be discarded as soon as possible. There must be no wanderings of your mind. Quickly dispel them.

After Counting Beads There Are Two Duties

(1) Always remember your sacred work after finishing it. Try to get detailed analysis of this pious work.

(2) Then, most important duty is to have and to make a sacred desire (noble wish) for the attainment of Nibbāna only. Make this noble desire always.

The Good Results of Counting Beads

In life, in every situation and event, there are natural cause and effect. Acts have consequences, sooner or later. Therefore in the meritorious deed of counting beads in honour of Buddha's supreme Virtues and Qualities, there are several benefits for a devotee. In this world there are no effects without causes and there are also no causes without effects. Nothing comes out of nothing or in void. So, in this section, benefits due to merits have to be mentioned but since they are several, only main ones have to be emphasized. Only prominent results will be mentioned here.

To mention these beneficial results, everyone needs to learn what is the object of wholesome mind in this noble work. Mind always has an object. Then one has to deeply consider the type and nature of sacred verse for counting beads. The most important object of mind is the Virtue of the Buddha. So it is called "Buddhānussati" meditation of Virtues of the Buddha. This is the correct mode of telling beads. If one is interested in the Six Great Virtues of the Dhamma (Dhamma Jewel), one has to take them as objects of mind. If Saṃgha's Nine Virtues are to be memorized in counting

beads. recitation is necessary. If "Thirty-Two Parts of Body" become the objects of mind in this work, recitation is necessary. Also calm (samatha) and vipassana meditation can be your objects of mind and suitable results appear quite naturally to you in this very life. If protection Pali Gāthās (Parittas) are recited, dangers, harms and anxieties are overcome. Therefore, to list all benefits that arise in this merit of counting beads can be limitless. There are too many advantages here to be listed. Even if one uses vipassanā in this work, one can clearly see the signs of life that lead to jhānas as well as Nibbāna.

Among these numerous benefits, only the benefits of memorizing the Supreme Virtues (Guṇas) or Qualities of the Perfectly Enlightened Buddha may be mentioned here as an example.

All pious devotees experience a high state of mind in their pious work because of noble, clear mind while remembering the Buddha's Virtues. So Buddha's Virtues in one's clear, concentrated mind will bring benefits as follows:-

(a) Progressive faith in Ti-Ratana or Three gems (Buddha-Dhamma-Saṃgha). Confidence increases.

(b) Firmness of moral conduct in oneself. One has self-control. The wholesome conduct prevents serious transgressions in moral life. Since

one now avoids serious crimes, immoral conduct, etc. one is free from repentance or grief or remorse. Moreover, one keeps basic moral conduct. Sīla is honoured by oneself as a basis thing in life, after seeing the Buddha's Virtues.

(c) Since recitations are regularly made, these Buddha's Virtues are always well known in heart and mind. One learns to memorize Buddha's Guṇa (Qualities) quickly and easily, in Pali and in vernacular language.

If these three qualifications are maintained, then each Buddha Virtue should be recited regularly to cultivate moral development. In this process, the following advantages appear, step by step, in regular manner. Progress can be seen daily:-

- (1) Weakening the force of lust and greed.
- (2) Dispelling laziness, delusion, wavering and doubt.
- (3) Continuing the accompaniment of these Noble Virtues in regular manner, in thought and in mind.
- (4) Getting noble satisfaction and happiness and bliss.
- (5) Feeling calmness of body and mind, or serenity.
- (6) Experiencing superior bliss, transcending the state of calm. (superior happiness, or sacred bliss).

- (7) Lastly, a pious person gets tranquil mind, steadfast mind up to the highest stage in practice.

This last mind is called Upacāra= Neighbourhood Jhāna and the devotee gets Upacāra Jhāna in this very life. (Visuddhi magga 1:205)

In Visuddhimagga (1:206) thirteen benefits of Buddhānussati are clearly mentioned:-

- (1) Faith in the Buddha develops and becomes firm.
- (2) Faith becomes more profound and deep.
- (3) More and more mature sati or memory or mindfulness.
- (4) Development of paññā, Insight wisdom becomes sharp.
- (5) Increase of merit, kusala- wholesome-ness.
- (6) Elimination of sorrow and anxiety by means of clear object of mind in great satisfaction for a long duration.
- (7) Destruction of fear and alarm. One gets a sense of fearlessness in the midst of dangers.
- (8) When suffering, downfall, poverty come in an accidental way, patience and forbearance avoid them. Endurance is gained.

- (9) A devotee becomes a companion of the Buddha in his thought and mind. He is living with the Buddha.
- (10) Since Buddhānussati Meditation is the supreme one in all, one becomes like a ceti-pagoda where sacred relics are enshrined. Therefore one is honoured and respected by others. Homage and gifts have to be accepted.
- (11) A devotee likes to make his mind inclined toward Sammāsambodhi Nāṇa, called Supreme Enlightenment.
- (12) A devotee easily avoids evil deeds even when such opportunities to commit them are present in his life. He can control his mind. He has self-control.
- (13) When he dies, he is reborn in human world or in deva world. He is sure to reach the higher realms, known as Sugati, the Happy Worlds.

By constant Buddhānussati Meditation in daily life he is able to practise vipassanā work with ease and clarity, quite different from the one who does not practise Buddhānussati beforehand. Now he will note with mindfulness the facts of Anicca-Dukkha-Anatta while he is in this Buddhānussati, because all happiness and bliss are impermanent. In the past, one therā

named Gamīyatissa won arahatship by noting his states of happiness and bliss that came from learning Paṭṭhana Texts and in association, in knowing the supreme Virtues of the Buddha. This pīti=bliss became object of Vipassanā mind and he became an arahat thereby. There are many other benefits also.

CHAPTER (3)

THE MEANING AND NATURE OF KAMMA

Do You Believe in Kamma?

All persons have kammic deeds, intelligence and effort in various degrees. As man is a thinking person intelligence (thoughtfulness) and effort do not raise or create problems in life. For everybody can see the need and then believe in these two necessities of life. But as for 'kammic deed' or 'action of volitional kind' (kamma) many persons say there is no kamma in life and some do not believe in kamma.

Such persons who deny kamma, who do not believe in kamma are contradicting or rejecting their own volitional deeds in practical life. They often do not take note of their own thoughts, words and deeds in daily life; they do not think with serious thought on their own daily behaviour. So by disbelief in kamma, by rejection of kammic acts, they are now rejecting their own daily kammic deeds. They contradict themselves by such thoughtlessness, lacking to see their own kammic deeds every day.

For even those who totally do not believe in kamma are doing kamma in each day by themselves. No person can avoid doing kamma of one kind or the other every day.

To explain kamma further, let us analyse the Pāli technical term 'kamma' which Myanmar call it 'kan'. Basically kamma in Pāli means 'deed', 'work' or 'act'. We all must take note of people everywhere doing work, deed and act of various types in each day. Each person cannot escape doing some work. From dawn to dusk everybody has to do business, to do some work, to earn his or her living each day. So persons are doing deeds most of the time.

Kamma and Daily Experience (Merit and Demerit=Wholesomeness or Unwholesomeness) (Virtue and Vice)

Workers by doing their respective works get suitable wages, salaries and bonuses, Government servants, officials are doing official work to serve their own country and in return they get monthly pays and other suitable wages which are peoples' monies. And merchants, traders, managers, salesmen, salesgirls, etc., get their pays and profits by engaging in business, trade or commerce. Also farmers, agriculturists and culti-

vators get their products, and earn their living. First they get and enjoy their products by themselves.

Every country has statute-laws, human laws, rules and regulations and therefore those who have committed crimes such as theft, murder, adultery, rebellion, etc., have to suffer prison terms, death punishments, fines, according to the nature of their unwholesome deeds.

For those who obey government laws, acts, rules and regulations live in peace, safety and well-being in body and mind. Those who do social welfare work, who serve their country well, etc., get decorations, titles and support from the government.

Each nation in the world has proclaimed governmental acts, statutes, rules and regulations. So these laws must be obeyed by citizens to promote peace and harmony in society. Even party rules and directives must be respected and followed as party members have duties and responsibilities. All these deeds, acts, performances mean kammic deeds. Nobody can avoid kamma and its consequences.

Those who serve their nations as leaders, ministers, prime ministers and so on, will win fame and honour and gratitude and respect if they act righteously and wisely. And they attain

both power and responsibility to serve for the good of the country. And due to right kamma they live harmlessly and happily. Since we see such deeds and their suitable results, no one should deny the kammic law or nature of kamma and its results. No one should neglect or reject kamma. Those who say "there is no kamma: we don't believe in kamma," are very ignorant; they live in delusion, ignorance or they are mere deniers, objectors only in the face of true facts in life.

In each country, societies have societal rules and regulations. Social workers, do-gooders, sympathizers, etc., cooperate and unite themselves to perform social welfare work. They help each other. They give support, aid and necessities to others. Indeed these acts of benevolence are good kammic deeds only. No one can deny kamma.

Due to ethical principles, moral examples, and Dhamma Teachings, in many religions we find peoples observe self-restraint and self-discipline. People help one another in time of trouble or in time of need. In Myanmar devotees usually donate alms-food to the Saṃgha, build pagodas and monasteries. People love alms-giving (Dāna deeds). Due to Dhamma guidance help is given to the poor and the needy. Many persons have

a sense of compassion in their hearts and minds. And metta or universal, unlimited loving-kindness is practised by many persons. Such deeds are kammic as acts of kusala, or wholesome kamma. No one can deny these kammic works in many places and nations too. Social welfare work is a meritorious deed.

Since these deeds are seen as mundane (temporal) affairs or supramundane (lokuttara) affairs, we find kammic deeds in everyday life. So those who deny kamma, those who will not believe in kamma live in delusion and illusion. Ignorance reigns their hearts and minds like darkness hides the light.

The Wonders and Varieties of Kamma

If we study the deeds of this human world we certainly notice and find varieties and wonders of kamma too. All living beings are doing many kinds of kammic deeds in various ways and in countless numbers also.

So such varieties and types are full of wonders to be noted with care. We note human beings had landed on the moon several years ago as well as their efforts to put devices on several planets, Mars, Jupiter and others. Hence their kammas are full of wonders; they conduct wonderful kamma to get wonderful results.

Why deeds are multifarious, wonderful and interesting? Basically, because mind is indeed a wonderful feature. This is true. Even wonders of this world or those of the Universe cannot match the wonders of mind (*citta*=mind, consciousness, thought, intention). *Citta* is more wonderful than the entire universe or galaxies, because mind prompts and fashions itself to go to the moon, to go to the Mars, etc. Mind's thinking, mind's plans, mind's imaginations create all performances and wonderful deeds. (The first chapter of *Aṅguttara Nikāya* and *Aṭṭhasālinī*).

As much as mind thinks in wonders and imaginations and plans, so, also man's deeds become wonderful in the same way. Since mind likes to take various forms, different paths and ideas and schemes, man's deeds also vary. As a result we see different features of mankind: faces are quite different, styles and manners vary, and dress also take many fashions. Mode of behaviour differs vary greatly among men. Works, occupations, levels also are diverse. Manners differ greatly in human world.

Such varieties and differences in forms, shapes, modes give rise to make namings, references, languages, symbols and designations of countless living beings. But one has to use language in a suitable, correct way to give cor-

rect meanings and understandings and to get right communications. For example we have to use the term 'school master', 'school mistress', 'lawyer', 'judge', 'policeman', 'station officer', 'soldier', 'captain', 'section leader', and so on to speak and refer correctly to other persons. So, quite naturally, terms, usages, words have to be different to have correct coming messages as well as sending messages in a correct manner.

In this way, due to varieties of names and designations and references, there arise also many wishes, desires, plans, ideas and intentions in various forms and styles in everyday life.

Anyhow each person chooses, uses and names a particular job or deed according to his or her desire called will (chanda). Each person does what he likes in thought, word and deed. Desire or intention, will is supreme so that one has to control one's various desires and intentions, to keep one's dignity, self-respect and honour. So in life self-discipline is basically necessary. Work discipline or job discipline must also be observed with knowledge and care always. In this life each person's deeds and duties create and earn necessary livelihood as well as honour throughout and one's inner desires (will) reflect in outer deeds. Intentions can be seen or noted by deeds only. These inner forces and

energies remain throughout the life as habits or tendencies. So kamma cannot be ignored or neglected as the kammic forces remain to create suitable kammic results in one's own destiny. This is called technically in Pāli term as 'cetana satti' (forces of intention or will) which produces future lives as well. If one's intention or will is bad or wicked, the results have evil consequences quite naturally. If intention or will is good or benevolent, then quite naturally the results are good, sooner or later. A person by his or her choice can have good or bad new existences. This Law of Kamma is not an imaginative thing or a mere speculation. In the empirical or natural world all believe that seeds produce plants or trees in accordance with the Law of Nature. In a natural way also we all notice that fire produces smoke; there is no smoke without fire, as the saying goes. In the same way the Law of Cause and Effect (Life's Law of Nature) also gives suitable results for all living beings. This belief in kamma is a naturalistic belief, the belief of life's natural truth. This is Universal and Natural Truth of Life.

If acceptance of work and work's value is known, no one can deny the force of kamma. Everyone is doing deeds, works, businesses, and so on, all persons do kammic acts in their daily

job. One has to take a strong, reasonable belief in one's own deed. Deeds are naturally believable and noticeable. One must know oneself.

Due to many different causes one has to do various kammās. Kamma efforts have to be made in this very life and also results occur in this very life if deep considerations are employed. So no one can declare "there is no kamma: I do not believe in kamma".

What is the Nature of Kamma?

Every living being is composed of mind and matter of five khandha components/ Aggregates only. As a consequence human beings do various acts by way of three doors, namely, by body, by vocal, by mental/ knowledgeable (mind) doors. In Pāli we have the terms 'kāya', 'vācā' and 'mana' -- bodily acts, vocal deeds and mental deeds. Sometimes they are collectively termed 'basic intelligent/ mental behaviour' or volitional activities.

This is true. If we take careful note of each human behaviour, we are fully aware of physical acts, vocal speech/ words, and mental behaviour. But mental behaviour such as envy, jealousy, etc., being inner works, can be known fully by other persons if they arise or show in physical and vocal deeds. Yet one is experienc-

ing inner mental behaviour or intention by oneself and one can take note of such mental deeds even if they remain dormant inside the mind. If we just for a moment neglect these physical, vocal and mental behaviour, we note the 'asuba' or 'ugliness' or 'loathsomeness' only, to know the Truth.

As mentioned already, 'kāya', 'vācā' and 'mana' terms fully teach and indicate the following meanings:--

- *kāyakamma* = kayakan = bodily/ physical deed
- *vacīkamma* = vacikan = vocal/verbal deed
- *manokamma* = manokan = inner or mental deed

(thoughts, intentions)

By the term 'vacī' or 'vaca' we mean only 'word / speech' not 'mouth'. So the term 'vacī kamma' means kammic deed by way of speech or word, the behaviour of speaking, the deed by speech or word.

Man and kamma is, in the deepest sense, is neither different nor separate. They are combined or mixed together in life, since man's force and energy are kamma in a significant manner. Everyone should understand these energies and forces they are doing with intention and will. Kammic force of man must be understood clearly in life.

Yet many so-called Buddhists think that the kamma fact exists separately at a distance. This belief is wrong. Kamma, according to Abhidhamma Teaching of the Buddha, is just 'volition', 'attitude' or 'aim', which has three stages of 'arising-passing-and ceasing'. So kamma is not a permanent substance of eternal thing. However, no person can really know or predict how and when kamma actions will bear fruits in this existence. Neither can people know the nature of kamma of the past lives which are to have various types of consequences in this very life. Hence a person puts belief in past kamma only by saying "if past kamma of mine comes in this life, I will get happiness, riches, fame", "I will sleep hoping for the results of past kamma", "I will await the results by living easily". If such "Buddhists" take belief only on the kamma of the unknown past, he or she is a heretic, holding Pabbekata hetu diṭṭhi. Such people everywhere think only of past and predestination only, saying "past kamma will give wealth". As a matter of fact they hold a heresy of 'one kamma', rejecting the true, original teaching of the Buddha. The Buddha emphasizes the effort of present volitional actions (present work), joining past and present kamma together. Everyone must make efforts to improve the lot of present existence,

using present kamma diligently. So future is bright.

The Basis of Kamma

The Buddha clearly and truly teaches that “volition/will is kamma” as follows:--

(a) *Cetanāham bhakkhave kammam vadāmi.*

Cetanā (volition) is kamma.

Cetayitvā kammam karoti kāyena vācāya manasā

After having volition, one manifests kamma through deeds of body, vocal and mind

As volition, will, attitude, known as ‘cetanā’ is not easy to see, we should stress the power of doing manifested deeds of wholesome things or merits. But volition and present deeds have close relationship and therefore they are inter-connected. In the famous Patthāna Text, it is taught as follows:--

Sahajātā cetanā cittasamuṭṭhānānam rūpānam kammappaccayena paccayo.

Thus six sense-doors and their respective six-sense-objects come into contact, giving rise to mind/consciousness and suitable mental factors. Among them one great element is called cetanā, will, psychic factor or mental concomi-

tant. This 'cetanā' force has great power in moral life so that it always plays a dominant influence on our physical activities, our bodies (rūpa) (matter) This fact of experience is termed power of mind=cetanā which constitutes the kamma satti or power of deed. Thus cetanā acts as basic seed, kammic origin, for various physical and vocal acts. Cetanā turns itself to seed of kammic force and also gives manifestations of deeds or works now, in various kinds in which we do in our moral choice

The Scriptural text which teaches all thinking persons declares: "Cetayitvā kammaṃ karōti kāyena vācāya manasā" which has the following meaning: All our physical actions, vocal actions, mental actions -- forces and energies -- are based on 'cetanā', having 'cetanā' as an origin. Thus kammic deeds of various kinds appear in daily life. We call them 'kamma', according to Sutta Scripture

Peoples say and believe that if volition is good, kamma is good and result is good; if volition is bad, kamma is bad and result is bad. They also speak that a clear, noble cetanā is very rare, very difficult "This man has a good, pure cetanā", etc. But this explanation is just an ordinary, common sense belief held by the many. In the scripture the nature and meaning of cetanā

is very deep only to be understood by the wise persons in accordance with original text in various aspects.

Kamma and Results (kammaphala or kammic fruit)

How do we know kamma has results, kamma bears fruits?

Those who believe in Natthika Heresy (Natthika Diṭṭhi) think there are no volitional deeds and there are also no consequences for kammic deeds. So such heretics sink in low grade level of thought and action, leading to four unhappy worlds, such as hells. As they totally reject deeds and consequences, they think there is no value in action or effort. They discard belief in the value of work and effort. As a matter of fact, the power of deed or action in man creates either good or bad results / consequences just like fire and smoke joining together. In the same manner kammic deeds have associations with suitable results because force of deed has power. Kammic deeds show respective, suitable results as all can see clearly through study, experience, reason and testimony:--

- (1) Personal experience
- (2) By the use of reason, insight, wisdom
- (3) By studying the original texts taught

by the Buddha himself as testimony, as witness. So Pāli canonical/ scriptural authority becomes our testimony to check with our own daily experiences and our use of reason too. Witnesses of kammas and consequences can be studied in practical life as well as in the Pāli Texts.

Can We Quickly Get and Witness the Results of Kamma?

As Buddha Dhamma lays great stress on 'kamma and result' which for all Buddhists become manifested as belief in right understanding known as 'Kammasaka sammā diṭṭhi'. This teaching and knowledge is a basic witness for right view--sammā diṭṭhi. Yet it is crucially important to take this basic view of life in accordance with the wish of the Buddha himself. Fundamentally, many Buddhists more or less know the relationship between kamma and fruit as taught by the Buddha.

Good moral deeds and bad immoral deeds exist in life. Good begets good. Evil begets evil. As you sow, so you shall reap. In the Dhammapada the Buddha gives noble guidance for all persons:-

Pāpopi passati badraṃ, yāva pāpaṃ
na paccati. Yadā ca paccati pāpaṃ.

atha pāpo pāpāni passati.

(Dhammapada Verse 119)

Those who have committed evil may have enjoyment and happiness so long as their immoral deeds do not yet mature. In this period they look blissful. However, when evil deeds become time to mature, to bear suitable fruits, these bad persons experience various kinds of sorrow and suffering.

Conversely we learn in Dhammapada Verse (120), like this:-

Badropi passati papam, yāva badram
na paccati. Yadā ca paccati badram,
atha badro badrāni passati

(Verse 120)

Although good persons have done good and moral acts, they experience bad things so long as the good deeds do not yet ripen. In this period they suffer. However, when such good moral deeds have ripened, they experience bliss, happiness of various kinds in full.

The meaning here is bad person may have good times or good fortunes while their bad deeds do not yet mature to give bad results in quick time. For there are 'interim or middle period' to wait for the resultant effects. In these interim periods a moral man can suffer a lot of evil due to past bad kammic deeds done in

many former lives. Thus most moral deeds in this life have to wait for suitable time to bear good fruits. While moral deeds remain for maturity other types of kamma have to bear fruits in this period of time. Unlike eating chili which burns one's tongue instantly, many moral deeds cannot bring immediate effects.

By these scriptural testimonies given by the All-knowing Buddha as well as by a deep, constant study of the present-day lives, we all know that one type of kamma has to wait to get its results. Practically speaking, kamma belief promotes patience and endurance, letting kamma go its own course according to time and circumstance. So Buddhists take things as they really are. (Yathābhūta view)

Kamma and time-factor are related, as taught in the Abhidhamma Piṭaka. This detailed teaching of the kamma and its profound nature was first taught to Santusita Deva, former mother, who was reborn in Tāvātimsa deva world, by the Buddha himself. There Abhidhamma Teachings were then retold to Venerable Sāriputta and fellow 500 bhikkhus in human world. Since Abhidhamma Piṭaka is based on real, profound truth of all existences in natural way, the teaching of kamma contains detailed analysis not found in Sutta Piṭaka, to explain the various

results of kamma, in various periods and in various kinds.

Various Types of Kamma

Different Periods and Three Kammas

The results of a certain kamma can be studied in the nature of time which experiences the kamma:--

(1) Some types of kamma can bear fruits in this very existence, in this world, and this class is technically termed 'Diṭṭhadhamma vedanīya kamma'. This kamma gives results in this life. So it is very strong kamma. (Immediately effective kamma)

(2) Some types of kamma do not bring results in this life, but they become mature in the next (second) birth only. In Pāli this kamma class is technically termed 'Upapajjavedanīya kamma'. (Subsequently effective kamma).

(3) Another classification, the third type of kamma known as 'Aparāpariyavedanīya kamma'. According to this class, kammas have consequences after next existences to countless number of lives. As this kamma is weak, it needs to wait many future existences to bear fruits, starting from the third life. Such effects go on and on till one gains Nibbāna. During such

countless lives, kamma gathers strength to give effects, whether good or bad. For example, in these times, if a person does more good than evil, he or she gets good results in fulfilment. And a wicked person, if bad kamma ripens, will experience many troubles and sufferings.

(Indefinitely effective kammas)

Thus the three classes of kamma can be assigned to three periods of time for fruition.

In Kathāvatthu (Abhidhamma Text) we find the following explanation:--

Diṭṭhadhammavedanīyaṃ kammam
diṭṭhadhammavedaniyaṭhena niyatanti,
āmantā...

Can a kamma, in this lifetime, bring result now? Is it associated with the nature of results in this life? The answer is "if this kamma is strong enough to give results in this life, the effects are certain and sure now".

Now it is important to take into consideration of time factor also in many types of kammas. Time is necessary for maturity. If a kamma ripens, then results come into fulfillment at that particular time. When it ripens, no one can suspend or expel the suitable consequences of kamma in life. Thus kamma has results if it is matured and there is no lack of consequences here.

Ahosi kamma (Defunct Kamma)

However, there is another class of kamma known as ahosi kamma in which there is no ripeness even in long periods. This type of ahosi kamma means, by nature results should be manifested sooner or later, a kamma may be influenced by an another strong great kamma so that it loses its power to create any kind of results. So this kamma becomes non-resultant kamma=ahosi kamma. Thus a strong opposite kamma influences and eliminates a weak kamma whether this is wholesome or unwholesome one. Thus a kamma can change into a defunct kamma type, just like a tree which fails to give fruits or an egg that will not produce a chick. (ahosi kamma)

On the other hand there are evidences and witnesses which show cancelling akusala deed that should follow by bad effects by Magga Cittas and Phala Cittas (arahatship). A robber-killer named Aṅgulimāla, after committing 999 killings or murders, escaped bad results by becoming an Arahāt. So the various acts of murders become ahosi kamma only.

The lessons taught by the teaching of kamma are many. Among them everyone should try to stop the increase of bad kammic deeds by cutting them short and quick, and therefore demerits already done become ahosi kamma. At

the same time, everyone should try to develop acts of merits (wholesome kammic deeds) every day so that the power of the good and righteousness increases tenfold. Thus kamma in Buddha Dhamma is neither fatalism nor predestination. One can change one's kamma by doing meritorious, blameless deeds in everyday life.

To Get Immediate Effect by Four Principles

In the case of *Diṭṭhadhammavedanīya* kamma the following four factors are needed to see in the present existence:-

- (1) Pure, noble aim or good, sincere attitude in giving
- (2) The items of offerings must be derived from right livelihood and in lawful-way
- (3) The recipient or recipients must be Ariyas such as *Anāgāmīs* or *Arahats*
- (4) The receivers must have undergone *Nirodhasammāpatti* Absorptions and now in full awareness.

If these four requirements are available, a donor, by his or her meritorious deed achieves quick happy results within seven days. When items (3) and (4) are studied deeply one knows such kammic results cannot be attained now in these days. They are very rare or difficult to

meet, to offer alms, to get results in a week.

Therefore it can be safely said that immediate effect kamma should be left out. It can be known that all kammic wholesome deeds cannot bring immediate good consequences.

In practical life in this existence also we note clearly that no one gets immediate good effects after meritorious acts, within seconds and minutes. Effects need time factor to mature, to bring results.

For example, those who kill living beings, will not suffer bad consequences such as short life, diseases, and so on. In the same way those who offer gifts, alms, offerings will not reap benefits immediately, such as getting great wealth, within few seconds and minutes. The maxim "As you sow, so you shall reap" is true. But by planting cotton seed on the ground, no cotton plant can be seen immediately, nor can we get clothes instantly to wear. So we clearly see kammas cannot bring quick results as we hope for in our hearts and minds.

Even the first-class good deed like *Diṭṭhadhammavedanīya* kamma has to wait seven days to have results for a good person who offers alms. Therefore other lesser good kammic deeds have to wait longer to give effects in time and in maturity. Kamma alone cannot produce

instant effects. Even some kammas change themselves into ahosi kamma or defunct kamma.

The Four Functions of Kamma

We have studied and explained the importance of attitude/ will/ aim (cetanā) in doing our kammic deeds whatsoever, in our daily life. All persons are using cetanā to do kammic deeds. Therefore time factor is also important to see the suitable results.

This cetanā-kamma not only makes differences in resultant times, but also by the nature and function of the kammic deeds themselves. Now we note that one class of function is termed 'janaka kamma'-- productive kamma which produces new matters (rūpa) and cittas or consciousness. Then, as a consequence we have supportive kamma or upatthambhaka kamma. This kamma gives support and help to either bad kamma or good kamma to get fulfilment and maturity. The supportive kammic nature can produce another new kamma to mature for new results.

Some kusala kammas and akusala kammas have powers to stop results by suppression and opposition. Some akusala kammas can influence kusala kamma which may produce good results or effects. Thus kamma opposes and suppresses

the opposite kammas and results are also cut off. This function is called 'upapīlaka kamma', prevention kamma.

If kammas, kusala or akusala, are very strong and powerful, they function as 'cutting or eliminating' kamma, known as "upacchedaka kamma". This function means complete elimination of kusala by akusala, or complete elimination akusala by akusala, if kusala is weak.

Witnesses are many. Among famous examples, the case of King Kalābu who killed a good, noble hermit named Khan̄tivādī, the lover of patience. Thus the king was swallowed by the earth owing to his evil deed within a few hours. Here akusala kamma was too severe, too strong for the king who, by virtue of past good kamma, achieves the crown and his very cruel acts in killing the virtuous hermit. Hence his kusala was cut off by his great akusala. He died in great pain, swallowed by the earth. Conversely, Venerable Aṅgulimāla cut off his cruel immoral deeds of murders by getting arahatship, by supreme magga kusala. So he eliminated all past vices by strong virtues. Kusala destroys akusala totally.

Kamma Responsibilities in Four Forms

In future lives one can meet suitable kammic consequences turn by turn according to the seriousness or gravity of the act. This responsible kamma has four kinds. For example, heinous misdeeds, grave immoral acts such as killing parents in the realm of akusala will certainly bring downfall in hell. This grave evil deeds are known as five greatest evils (Pañcānantariya kamma). Conversely, in the realm of virtuous deeds of greatest merit or performance such as Jhānic attainments with mahaggata kamma will certainly lead to Brahma loka in next life, surpassing all other kusala deeds that can give lesser results. The greatest kusala deeds are Jhānic wholesome practices known as Mahaggata kamma which influences and takes precedence over all other wholesome deeds to give the results in next life without fail. The term used for such greatest misdeeds and greatest good deeds comprises 'garu kamma', 'serious kamma', which is the most powerful of its kind.

If a person has neither grave evil nor great merit, he has to undergo rebirth by way of 'Āsanna kamma', which may be wholesome or unwholesome as he or she has done in life. This near-death kamma, proximate kamma, produces

new rebirth consciousness. So dying time is important to do good proximate kamma.

If a person lacks proximate kamma, then he has to rely on the deeds done during his or her life-time, whether wholesome or unwholesome, merits or demerits. These acts intervene to produce new birth. So lifetime habitual moral or immoral deeds produce rebirth-consciousness. This habitual kamma in one's lifetime is technically termed as *āciṇṇa kamma* (Frequent moral or immoral deeds).

Apart from the three types mentioned here all persons have another fourth kind of kamma, namely, *kaṭṭatā kamma*. This signifies kamma that is mere ordinary deeds. If above three kammas cannot intervene, then this fourth kamma becomes supreme to give results. (see *Abhidhammattha Book*)

Why Persons Differ? Different Kammas Make Various Results

People have different births, talents and positions. Mostly they differ in physical shape, some are beautiful and some are ugly. Why? In Buddha's time a brahmin named Subha the Youth asked fourteen questions to the Buddha regarding differences among men.

1. Some live their lives within a short time

In the past some men and women used to kill living beings. They lack self-restraint and pity. Cruel killing acts, harmful deeds make them to live a short live in this existence. In consequence they have suffered in hell at death. When they escaped hellish sufferings and reborn in human world, their lives are short. Killing makes longevity impossible. They die young.

2. Some live long lives

In past, some men and women have cultivated pity, compassion and sympathy. So they practised self-control and empathy, avoiding harmful deeds and killing and murders. At death they were reborn in celestial worlds. If they do not reach divine planes, they become human beings with long life, up to old age.

3. Some suffer full of diseases and illness

In the past men and women used to do harm, torture, beatings with arms, swords, sticks and stones. At death, they were reborn in hell. If they do not reach hell and become human beings they frequently catch many diseases, illness, ill-health.

4. Some have good health and are free from diseases

In the past, some men and women used to avoid harming other living beings. They also shunned tortures. When they died they were reborn in celestial or divine states. If they do not reach highest realms, they become human beings with good health and live without serious, terminal diseases.

5. Some are ugly, have bad physical forms

In the past some men and women used to indulge in hate, illwill, grudge, slander many times. When they died they reached hell. If not, they are born in human world as human beings with ugly features. Their faces are not good to look at.

6. Some are beautiful, lovely

In the past some men and women avoided anger, hatred, grudge and slander. They did not blame others. They lived a life of composure and peace. When they died, they reached heavenly worlds. If not, they become human beings with beautiful, lovely faces. They have good form and colour with many attractions.

7. Some have few associates and helpers, little power

In the past some men and women used to indulge in envy. When they died, they reached lower worlds, such as hell. If not, as human beings in this existence, they lack power, influence and authority.

8. Some have great associates and helpers and great power

In the past some men and women avoided envy so that when they died, they reached heavenly world. If not, they become human beings with many followers, possessing great powers, authority and fame.

Note: 'Issā', envy, means envious state of mind wherein one does not like to see others living in wealth, fame, honour, wisdom which are based on kamma, intelligence and effort. Envious persons do demerits of jealousy, downgrading, belittling others. They speak evil words and try to belittle others.

9. Some are poor

In the past some men and women did not practise alms-giving, charity, giving. They cultivated jealousy, narrow-mindedness, selfish-

ness. So when they died, they reached hell. If not, they become human beings with poverty. They live poorly without wealth.

10. Some are wealthy

In the past some men and women cultivated the meritorious deeds of alms-giving, charity, generosity, helpfulness and when they died they reached higher realm of existence. If not, they become human beings with great wealth and property.

Note: 'Macchera', jealousy, means a bad person does not give offerings, does not do acts of giving, charities, etc., for fear of losing money, wealth, and possessions. This state of evil mind is termed 'macchera'.

11. Some are born in low grade class

Some men and women indulged in pride, high-mindedness, and conceit. They looked down others. They held self-esteem too much. They lack the virtues of respect and humility. As a result, at death they reached lower worlds like Hell. If not, as human beings they belong to low class or bad clan, low-born.

12. Some are high born

Some men and women cultivated the virtues of respect, humility and considerateness. They pay homage and respect to others. At death they reached celestial / heavenly existence. If not, as human beings they belong to high-class parents, high grade clan, or well born in upper class of society.

13. Some lack intelligence, wisdom, thoughtfulness

In the past some men and women indulged in neglect of knowledge. So they did not ask questions regarding the distinction between merit and demerit (kusala and akusala) together with functions and natures and effects. They did not seek knowledge regarding blameable deeds and good deeds. They did not approach knowledgeable persons to get the insight of reliable deeds and unreliable deeds. They did not ask questions of saṃsāric good or saṃsāric bad effects in long term view. So they did what they liked as their foolish minds dictated. Mostly they followed the path of evil ways, and at death they reached Hell. If not, they, as human beings, become fools, idiots, or ignoramuses.

14. Some are wise, intelligent and farsighted

In contrast in the past men and women indulged in asking questions of truth, associating with the wise and the intelligent to get clear knowledge of merit and demerit. At death, they reached high states. If not, as human beings they become wise, intelligent and farsighted.

One must take one's own duty and responsibility to get a suitable destiny. Past kammas greatly influence this life. (Cūḷakammavibhaṅga Sutta).

Paṇḍāsaka, Aṅguttara Nikāya).

“Those who have clean, wholesome bodily,

CHAPTER (4)

EVILS AND MORALLY GOOD

Unwholesomes and Wholesomes

Ten Evils in Forty Types

The All-knowing Buddha, in his Incomparable Compassion, teaches Jātakas, evidences, witnesses and stories to testify that evils with their consequences exist in life to be faced by evil persons. So many bad persons have to experience sufferings in hells and lower existences after death. In contrast, good, kindly persons enjoy good things of life as benefits for their good, moral conduct known as kusala (wholesomeness or merits). So everyone should avoid ten evils, and get the beneficial results by moral restraint. One must follow the teaching of the Omniscient Buddha. One must know clearly and deeply what is bad and what is good as shown below:

Three Physical/ Bodily Evils (Demerits)

- (1) Paṇātipāta = killing living beings
- (2) Adinnādāna = stealing other's possessions

- (3) Kamesumicchācāra = committing sexual misconduct, adultery

Four Vocal Evils or Wrong Speech

- (4) Musāvāda = telling lies, speaking untruths
 (5) Pisūṇavāsā = slandering, backbiting, defaming
 (6) Pharusavācā = harsh speech, rude speech
 (7) Samphappalāpa = vain talk, useless speech, idle talk

Three Mental Evils

- (8) Abhiṇṇhā = covetousness, avarice, envy
 (9) Byāpāda = harmfulness, Destructive thought
 (10) Micchādiṭṭhi = wrong belief, false view, heresy

The above-mentioned physical, vocal, mental evils, totalling ten in number, lead to downfall, to degradation and finally to four unhappy states of existences called apāya. They are wrong roads to evil. (Akusala kamma patha)

It is important also to shun four modes of committing such unwholesome deeds by oneself:-

- (1) By actual deed done by oneself
- (2) By commanding and suggesting to others to do evil
- (3) By telling others with so-called immediate mundane benefits or advantages, with advice to do evil.
- (4) By having joy and satisfaction when someone has committed one or many other evils mentioned now.

Therefore an evil person now gets altogether, in the full transgressions, forty demerits. Multiply ten evils by four modes, one gets forty wickedness.

- Three evils of body are killing, stealing and sexual misconduct.
- Four evils of vocal organ are lying, slandering, abusing and babbling.
- Three mental or spiritual evils are covetousness, cruel, harmful thought and heresy.

These evils must be avoided because the Buddha declares: "O bhikkhus, physical, vocal and mental misdeeds and evils creates pain on oneself, also they harm other living beings. Ten evils surely oppress both oneself and others" (the seventh sutta, Rathakāra Vagga, First Paṇṇāsaka, Aṅguttara Nikāya)

"Those who have clean, wholesome bodily,

vocal, mental deeds do not put harm on themselves. They also do not oppress other living beings. Moreover, they do not damage themselves and others as well. These avoidances promote both types of benefit.”

Ten Good, Noble Deeds with Forty Modes

Three physical merits

- (1) Paṇātipāta virati = refrain from killing living beings
- (2) Adinnādāna virati = refrain from stealing other's possessions
- (3) Kāmesumicchācāra virati = refrain from sexual misconduct and adultery

Four vocal merits

- (4) Musāvāda virati = refrain from telling lies
- (5) Pisuṇavācā virati = refrain from slandering
- (6) Pharusavācā virati = refrain from harsh speech
- (7) Samphapalāpa virati = refrain from vain talk

Three mental merits

- (8) Anabhijjhā = non-covetousness, refrain from envy

- (9) Abyāpāda = non-harming, refrain from cruelty
- (10) Sammādiṭṭhi = Right belief, refrain from false views such as the law of kamma and its results

Altogether, one gathers ten kusala deeds by way of bodily, vocal and mental actions. So these moral restraints, moral disciplines are termed Kusalakammāpatha in Pāli, because they all are the ways and methods of attainment of heavenly states or good existences, such as one born in human and deva worlds. Moreover the ten wholesome deeds have four modes each, giving rise to forty meritorious or moral actions in total:

- (1) Doing oneself in moral restraint (self-discipline)
- (2) Commanding others to practise moral restraint
- (3) Telling others the benefits, advantages, etc., of the ten moral restraints
- (4) Expressing approval when other persons do these meritorious deeds

Indeed, the opposites of ten evils create ten moral practices.

Tell others to cultivate moral restraints

Tell others the powers and benefits of avoidance

Be joyful and express approval when
others do

(Venerable U Janakābhivam̐sa)

Evidences and Stories of Evils of the Bad Decds and Benefits of Good Decds

How Killing a Living Being Creates Bad Results

In the past in Savatthi country, a butcher used to kill cows for trade and for his own consumption. As he was a great meat-eater everyday, he could not miss the meat even for a day. It so happened that his cow was taken away by his close friend, who forced his wife to give him. So his wife had no other cow to give her husband the flesh he liked best. When he knew his lack of meat, he scolded his wife. Then he went to a cowshed, took a cow, killed the animal. He cut the tongue of this cow and commanded his wife to cook it for him.

When the meat was put on his tongue, his tongue also broke and fell on his plate. Having suffered severe pain and remorse, he ran and ran around his house, crying like a cow, and he died then and there. At death he was instantly reborn in Avīci Hell for his transgression of moral discipline; his act of killing a

living being, the akusala kamma, created severe, painful consequences in this life and the next. (Goghātaka Vatthu, Dhammapada Commentary)

How Avoidance of Killing Accrues to Great Benefits

In Sri Lankā, the two brothers, Mahācakkana and Cūlacakkana, were giving help and support to their old, sick mother for many years. A physician told them to feed the patient with rabbit-meat to cure the illness. So the elder brother told Cūlacakkana to catch a rabbit and prepare meat for their weak mother who was dying.

Therefore, Cūlacakkana roamed in a forest and after some hours he met a frightened young rabbit. At first he saw the poor rabbit in his snare and thought of killing arose. Yet when the young rabbit cried pitifully with voices of “kari, kari” for fear of death, he felt compassion in his heart so he let him free. He thought himself as follows:

‘For my old, sick mother’s sake, this young frightened rabbit is about to die. Even if I offer rabbit-meat to my own mother, her disease may or may not be cured. It is uncertain. Yet this poor rabbit is now meeting great trials and tribulations near me. He is now alone, without

his friends and companions around him. Secondly, he is now captured by me and about to be killed for my own purpose. Therefore let my mother undergo her own way of kammic process, the work of kammic law. At present, out of sympathy and empathy I will set this animal free to live his own life as he does not wish to die'. So he opened the snare and the rabbit ran away.

When he arrived at his house, Mahācakkana asked about the capture of a rabbit. He replied that as he was full of compassion for the captured animal who feared death, he had set him free. Although reasonable and noble explanation was given to the elder brother, Cūlacakkana suffered abuses and criticisms, sneers and jeers. "Is it right to be more compassionate to an animal than your living mother who suffers great pain and uneasiness under severe illness?", his brother asked. So he replied meat-cure was not certain in the prescription of doctor and saving life in the present moment is sacred and noble.

Being a thoughtful, considerate person, he approached toward his sick mother and gave her soft, gentle touches with his hands to ease the pain. Then he made a solemn vow, declaring the asseveration of truth: "Since I become a mature person to have awareness and thoughtful-

ness, I have not killed a living being. Because of this word of truth, may my old, sick mother become good in health". As he had steadfastly observed moral restraint of 'Non-killing' precept everyday, this sacred act of asseveration of truth gave power to realize his good wish. As a consequence his mother's disease was cured instantly by his truthful words based on Virati Sīla, avoidance of killing.(Aṭṭhasālinī)

Adinnādāna (stealing) Evil Consequences and Non-stealing Benefits

In older times, in Bāraṇasī country, a famous professor was teaching his five hundred scholars of various districts and nations. He had a beautiful, cultured daughter. He decided to give her hand in marriage to one of his students who could reach the moral status he had loved.

In order to test the character of his pupils he said: "O my good students! I have decided to give away my daughter to one of you if you can do the task I now command. Go back to your places and homes. Then steal fine clothes, gems or jewels for my daughter. He who can bring best ones will be my choice for my daughter's husband. Do as I say."

All scholars and students followed to

listen to the instruction of their professor. Obedience was their first duty. Secondly, they loved the beautiful and civilized young girl and they wanted to give offerings, gifts and presents of great and rare value. For these two reasons all except one stole valuable things from their homes and the Professor had to accept them on behalf of his graceful daughter. However, it was known that the oldest scholar did not do the act of stealing and therefore did not bring presents as instructed. He returned without presents to the institute. So the Professor asked: "All of my scholars have offered valuable gifts for my daughter except you. Why do you not offer presents? Do you not love my daughter?"

The mature, thoughtful student replied: "I love your daughter but to steal properties is very bad and very shameful too. This is in fact an immoral act. Moreover, even if parents, relatives and friends may not notice my evil deed my guardian deities surely know my misdeed even done in secret. The wise and the good instruct that there never was, and there never is a secret place, hidden chance, to commit an evil act. So I do not steal anything, anywhere."

At this noble explanation, the Professor, in his Assembly, told all scholars and students of the Institute: "I command you to get valuable

things without the knowledge of anyone, take something in secret, in order to test the state and power of your inner attitude as well as your character. I do not approve nor encourage the act of stealing and deed of thieving. I am testing the strength of character. Indeed stealing is a serious crime just like the seriousness of murder. O my students! Always refrain from thieving. Theft means death of character.”

At last, he married his daughter to the honest scholar who shunned taking something without the knowledge of an owner or someone else.

(Silavimamsana Jātaka, Catukka Nipāta, Kāliṅga Vagga, Jātaka Commentary)

Bad Results of Sexual Misconduct and Good Results of Its Avoidance

In Buddha's time there was an arahat named Isidāsī. She was all pure in knowledge and conduct. Yet in one of her former lives as a male, working as a goldsmith, he often committed sexual misconduct and all kinds of sexual indulgences. He had sex with the wife of a person. So, at death, he was born in Hell where he lived several years in pain and sorrow. After great and complete retribution for his adulterous

crime, he was reborn in animal world as a she-goat. Owing to his sexual misdeeds of the past, his genitals were forcefully separated by the man in charge. When he was reborn as a bullock, his seed was also dismembered, torn apart by the cowhand in charge. So he died instantly in severe pain. After death, the next existence saw him as a human being without sex (he was neither male nor female). When she died she was reborn as a rich man's daughter named Isidāsi. Although as a wife he obeyed her husband, he soon divorced her owing to her past bad kamma of adultery.

Next she was married to a rich man's son. Here also, though living in high society and enjoying luxury, this man did not love her and kicked her out of the house.

Her father in desperation gave her in marriage to a beggar as a third husband. He kept the beggar in his house so that no divorce could be held. Anyhow her husband did not love her and ran away from the house to become a beggar again.

Such marriage failures, too frequent to be mentioned and too sorrowful to bear in her heart, gave a sense of moral fear called Samvega Citta. So she went to the Jetavana Monastery where All-knowing Buddha resided, sought

permission to enter the Orde. of bhikkhunīs. As a bhikkhunī after vipassana practice, she attained the highest state of purity known as the state of arahatship.

So even an arahat like Isidāsī Therī has to pay for her sexual misconduct, the evil act, with many lives of pain and sorrow until, in the time of Gotama the Buddha. She won arahatship, eradicating all akusala misdeeds totally and completely. (Therī Gāthā Commentary)

Benefits of Abstinence of Sexual Misconduct

In the past while King Brahmadatta was reigning in Bārāṇasī country, the Bodhisatta (Future Gotama the Buddha) was his son, named Prince Paduma. When his mother, the Chief Queen died, the king gave this status to his young, lovely queen. One day the Bodhisatta's father had to go upcountry to quell a rebellion, and during this time the new Chief Queen became very attracted by the features of the prince. Not being self-restrained and taking evil chance to seduce the prince for adultery, she pulled the Bodhisatta inside her palace. She told him several lusty words. She made wiles, smiles, enticements to the Prince. But the thoughtful and farsighted prince repelled her seductions. She failed. The prince controlled his mind. So he

told her: "Oh, Your Majesty! This behaviour is not befitting for you. You are the wife of my royal father, and you are my mother also. The wise always teach to abstain from adultery. If I do misdeed I must suffer severe pain, remorse and punishment. Keep control."

Although the Chief Queen made advances three times, he refused to commit the evil of adultery. The prince had self-control as well as self-respect. So he remained blameless. But the Chief Queen felt shame in her failure to have sexual misconduct with the prince. She also felt angry because her lusty wishes were not satisfied. She made a plan to kill the good, noble prince. When the king returned to the palace, she told lies and false charges against the innocent prince. She said that the prince entered her bed chamber and tried to molest her, to do wrong deeds in secret while the king was away. Being furious at these reports from his beloved Chief Queen, though they were all lies, the king believed her stories. In a fit of anger he gave an order to kill Prince Paduma. So Prince Paduma was tied with ropes in both hands and legs and thrown down from a high cliff, as ordered by the king himself. The plan was to give instant death for the offender. The courtiers tried to kill him.

While he was in great pain, he was thrown into the bottom of the cliff. Even then he escaped death because he always practised metta bhāvanā, the universal and unlimited loving-kindness. So, due to this kusala kamma, the mountain deity caught him while he was about to hit the bottom to meet with sure death. Afterwards the King of dragons in watery world gave food and shelter to save the prince's life. When he got tired of the life in this luxurious Nāga world, he was sent back to the human world. Being fed up with the ups and downs of life, and also knowing the frailty of human nature, he renounced the world as a hermit and went alone to live in Himalaya solitudes. Then he practised good Dhamma in full time in such forests, living in peace and contentment. He knew solitude and silence have power of spiritual bliss.

After several years, at last, a hunter saw him in his hunting expedition and reported the news to the king. As the king now knew the plot of the wicked, faithless Chief Queen, and the innocence of Prince Paduma, he made a humble request to return to the Royal City. When the prince-hermit arrived at the palace, the king offered the crown to him to rule the country. The king also made pleas for forgiveness as

he made false judgement and ordered a sentence to kill. Many experiences of the prince made him to refuse the kingdom because there were thousands of evils in mundane life, such as sexual misconduct, lies, slanders, tricks, hypocrisies, envy and jealousy. After teaching the duties and responsibilities of a king, he returned to his solitary hut in the Himalayan mountains.

When full facts were known in clarity, the king ordered his Chief Queen to be killed by throwing her down a high cliff. The courtier did as told, and the Queen died instantly for her akusala kamma or seduction for adultery. (see Mahā Paduma Jātaka, Twelfth Nipāta, Jātaka Commemntary)

The Evils of Telling Lies: the Case of a Female Hungry Ghost

One time in Sāvatti country, a wife of a devotee (upāsaka) was very beautiful and lovely. Her age was neither too young nor too old. She had two sons who had good character. However, she was possessed by pride and arrogance for having such two fine sons. As a consequence she lacked humility, respect, responsibility when she dealt with her husband. Now she was rude, full of conceit and pride. Therefore her husband married another woman.

When the second wife had pregnancy for three months, she secretly put poison in the food for her. So the second wife got abortion due to the plot of the wicked woman. When truth was known, her husband and the relatives of the second wife accused her of killing the offspring while in womb. She denied. She told lies. So her husband asked her to prove her innocence by saying and taking solemn oaths as follows:

“I, the first wife, do not make a plan to kill the embryo in the womb of the second wife. If my words are false, let me become a hungry ghost and let me bear seven children every night and let me eat each of my own offspring. If my words are false, let me eat the flesh and blood of my own seven children”.

She made an oath of serious nature. Owing to these lies, pretensions, falsehoods, she as a result met evil consequences. When she died, surely she was born again as a female hungry ghost in the same village. Each night she bore one child and she ate every time a child was born, as she declared in her oath. Promises and deeds must not be sidetracked or deviated. Truths must be spoken. Now as she told lies, she had to suffer terribly in her next life. Lies, big or small, must be avoided. (Sattaputtakhāḍaka Peta Vatthu, Peta Vatthu Aṭṭhakathā--Commentary on Peta Vatthu)

The Good Results by Observance of Avoiding Lies-- Kaṇhadīpāyana Jātaka

In older times a certain hermit used to dwell in a garden. One day his male supporter, together with wife and a young child, came and paid respect to him. While he was talking with the couple, the child's top-toy fell in a small mound while playing. This plaything happened to exist in a deep hole. Wanting to get it back he used his hand to touch it inside the hole. Unfortunately a snake living there bit his hand and he became unconscious with the force of snake-poison.

So his parents embraced him and took back near the hermit to get a cure and a medicine. The hermit said the word of truth (sacca) with asseveration of truth also. The sacca words are as follows:

“Up till now I have served myself as hermit for fifty years. But while in this holy life I got dhamma bliss only in seven days. The remaining days and years I felt lazy and unhappy. But I got patience and perseverance to live continuously as hermit up to this very day. I do not tell this fact to anyone. If my asseveration of truth is true, may this child be free from poisonous effect now.”

At these oaths and swearings, the sick child in front of him could be able to open his eyes a little bit and murmured words of "mother". Poison shifted from upper part of his chest downwards. So there was a small comfort now.

Now, his father said this oath: "I always hate to give offerings, to do charities, I totally hate the act of giving. When beggars, mendicants, almsmen came to my house, although I do not love giving, I offer some things to them without letting my belief to be known to them. I follow only traditional custom. If my vows, my asseverations of truth are correct, may my son be free from poisonous effects."

When these vows were spoken as truths, the poisons shifted from waist downwards. So the child rose up and sat silently by now.

The mother, in order to save the child's life, spoke a vow like this:--

"O my only beloved son! I totally hate both your father and the poisonous snake. I totally despised both equally. I have same hatred to your father and this snake. Although I do not love your father, I continue to live with him in accordance with the wishes of my relatives, to avoid shame. I have to practise patience in living with your father. If my vows of words and asseverations are true, may you be safe

from harm and suffering now.”

As soon as these vows were spoken, all the effects of poison in the child's body totally disappeared. So he became healthy in safety and now he played with his toy again.

These evidences show truthful vows will save one from danger and death in times of emergency or in time of crisis.

(see *Kaṇhadīpāyana Jātaka Aṭṭhakathā Dasaka Nipāta*)

The Evils of Slander and Benefits of Avoiding Slander

During the time of Kassapa the Buddha two young citizens in deep friendship entered the Saṃgha Order, becoming bhikkhus. They had good morality. They lived in a village in harmony. One day a bad monk came to their dwelling as guest. The two bhikkhus greeted him and served him with necessities.

On the second day of this guest's arrival, the two bhikkhus took him for alms-rounds at the village. The devotees at the village welcomed the three monks and offered alms-food and other gifts. The bad bhikkhu, seeing the generous spirits of devotees and donors, and also the good monastery, cultivated greed and longing to possess all. To disunite the two friends,

he spoke slanderous words to each in turn. He sowed the seeds of disunity. Although the two host bhikkhus did not believe slanderous reports, after much attempts they felt angry and separated. The two bhikkhus did not speak together. After some days, believing the slander, defamation, etc., the two departed from their dwelling and went away separately. Dissension had occurred.

The backbiting, evil bhikkhu, after their departure, felt remorse and regret too much so that anxiety killed him within a few days. At death he was reborn in Avīci Hell, due to the evil of slander. This shows evil result.

After some months, the two friends came to know the facts and cultivated friendship again. Unity occurred. So they came back to their own monastery to check. Each asked forgiving. One bhikkhu forgave the another. Peace was again restored. Now they practised the Brahmavihāra, the four sublime states of minds, so that no quarrels appeared. When they also followed Noble Eightfold Path, the two friendly bhikkhus attained the highest holiness of liberation, the states arahathood. So in this case the beneficial results of avoiding slander can be noted.

The slanderous bhikkhu, after sufferings in hells for the period between one Buddha and

another Buddha, finally in this world was reborn as Puti Mukha Peta Ghost, living near a mountain in Rājagaha City. This Hungry Ghost had golden physical body, but, due to evil kamma by way of mouth, he had worms inside the mouth. Worms ate the flesh of this evil monk. He produced always foul smell from his mouth in all directions. He suffered in foul hell for a long time. These evils show the effects of speaking slanderous words.

(see Putimukhapeta vatthu. Aṭṭhakathā; Sūkarapeta vatthu, Dhammapada Aṭṭhakathā, vol. II)

The Evil Effects of Harsh Words and Good Effects of Avoiding Harsh Words (Nandivīsāla Vatthu)

In the past the Bodhisatta (the future Gotama the Buddha) was born as a bullock who had a brahmin owner. The master loved this fine, healthy bullock like his only son and gave him good food everyday.

One day the brahmin, the owner, made a wager with a rich man to see whether the bulls could carry full weight of one hundred carts. The bet amounted to one thousand silver rupees. Then the owner drove Nandivīsāla bullock.

While driving in the contest, the rude owner spoke harsh words, impolite, offensive commands. Therefore the Bodhisatta, on hearing abusive commands such as "O carcass! O cunning one! O tricky one! Go forward!", didn't like to do service. So on the way the bullock stopped running in the contest. Therefore the owner lost one thousand silver rupees. He got depressed, he felt sorrow at the great loss.

Seeing the dejection of his master, the Bodhisatta told him to enter another contest. He told the brahmin:

"O Master! You command me with rude, offensive words which do not make me good. In protest I stop running. Please do not speak harsh words. If you avoid rude speech I will run successfully."

So the brahmin waged second contest with the double bet of two thousand silver rupees with the same rich man.

In this time the brahmin, avoiding rude words, spoke like this: "O my beloved son! please run smoothly and quickly to win. You are a good bullock like a good man". On hearing the sweet, inspiring words of upliftment, the bullock redoubled his efforts to pull one hundred carts to reach the goal. At last the

owner won and got back the sum of two thousand with ease.

(Nandivīsāla Jātaka Aṭṭhakathā. Eka Nipāta. Kuru Vagga)

The Case of Transgression of Avoiding Useless Talk (Gāmaṇi Vatthu)

In ancient time, the Enlightened Buddha was living in Veḷuvana Monastery. Rājagaha City. At that time one leader of one thousand dancers came and paid homage to the All-Knowing Buddha. He, with his followers, wanted to know the destiny of dancers after death. He asked

“Revered All-Powerful Buddha Sir! Dancers have to perform acts of tricks, arts, entertainments to amuse, to get pleasure. Dancers have to do many acts of superficialities. Kindly let me know, Revered Sir, the destinies of dancers when they die. I have been told by old men that when dancers die, they are reborn in Pahāsa Hell. Is it true, Sir?”

The Omniscient Buddha replied: “Gāmaṇi! Don't ask these questions.” Buddha refused to answer three times. Yet he persisted in asking three questions again. At last the Buddha said: “Gāmaṇi! I have rejected your questions. But you asked three times. So I will give answers to

you now Gāmaṇi! In the past people attached themselves with lust, hatred and ignorance too much. They loved kilesa-defilements greatly. Dancers in order to amuse them or to follow their base desires, have to do many deluded acts. Cittas and objects of cittas become low, clouded, base and confused. Dancers themselves are deluded and confused in minds and hearts, promoting illusions of life to onlookers. Therefore at the time of death, they are reborn in Pahāsa Hell” (see Saṃyutta Nikāya Pāḷi, Gāmaṇi Saṃyutta)

Actually there is no separate hell known as ‘Pahāsa’. Indeed dancers at death have to take sufferings in a portion of Avīci Hell. There they suffer hell fire with dancing acts. That secondary part of Hell is referred to as ‘Pahāsa Hell’ by the Buddha. (Saṃyutta Aṭṭhakathā)

The Benefits of Avoiding Useless Talk

The term Samphappalāpa vācā means frivolous talk, useless speech, petty words, which do not concern with kusala dhamma, wealth, health, and education. The lowly babble talks, nonsense talks, are like paddies without seeds. The useless talks could not bring mundane and supramundane benefits. The Bodhisatta in countless parami-fulfilling past lives shunned frivolous

talks, useless speech so that as Sammāsambuddha he possessed 32 marks of a Great Man (Mahāpurisa Lakkhana) which cannot be harmed by anyone. In the past the Bodhisatta, due to this 'Virati-Restraint Virtue' was reborn in the deva loka, surpassing other deities in colour, power and feature in ten virtuous qualities. The Bodhisatta usually becomes King of the Universe (Cakkavatti= Universal Monarch) several times in the human world also. At his last birth the Bodhisatta won Supreme Enlightenment with unique bodily features. This is the benefit of avoiding useless, frivolous talk. For example his chin is like the chin of a lion-king.

The Evil of Avarice and Virtue of Avoiding Avarice

Greed creates evils and downfalls. In the olden time, one crystal-ball merchant (a trader in coloured glass-balls) together with another one came to Ariṭṭhapūra City, near the other bank of Nīlavāha River, for trade. The two merchants agreed to trade in two different parts of the city in turn. One had to trade in one's own allotted quarter and then trade in the new quarter. This agreement was followed strictly.

Among these two traders one was honest while the other was dishonest. The winning

trader came near an old house where a grandmother and a granddaughter lived in poverty. Once they were rich. Now they were very poor. When the child saw coloured balls of crystals she made repeated requests to buy one for her to play. But the grandmother refused, saying she had no money to buy. So she told the cunning trader to exchange one crystal ball with an old unused cup. Since it was left in the rubbish dump the cup looked dirty and useless, without value. The wily trader, after scratching the old cup, saw and knew that the unused one was in fact made of gold only. He wanted to get the gold cup without any exchange. He had made tests with an iron-nail to know the gold cup. Being full of avarice, he pretended that the cup was worthless and threw it away on the ground. He left, saying it was of no value.

At another time the honest merchant arrived at the same house. Again the child wanted to have the coloured glass-ball. So the old woman showed the same dirty cup to him for exchange. When the Bodhisatta scratched it with a nail, he knew at once that it was indeed the gold cup of highest value. He told the old woman he got no sufficient money to repay the full worth in exchange of his goods. Seeing the honest deed of the second trader, the grateful poor lady

offered the inestimable gold cup to him for the glass ball in exchange. Indeed, the cup was worth one hundred thousand rupees.

The old woman told him that the first merchant examined the cup and reported that it had no value. Now, due to good kamma, she told him, he could take away the cup of gold with his available money.

The honest merchant gave in return five hundred glass balls and five hundred rupees, keeping only travel expense of eight silver, scales and only his own bag only. She accepted them. Then, at once, he ran to the bank and took a boat to cross to the other bank in safety. The boatman was told to carry him alone, without waiting for another passenger by giving more fare. So he arrived at the other shore in quick time.

A few minutes later, the first merchant returned to the same old house and ordered the child to bring back the discarded cup. He said he would give a few coloured balls in exchange. But the child replied, "Our cup is worth one hundred thousand rupees. You say it is not worth a penny. You told lies. You are very cunning with great avarice. The second honest trader gives us five hundred rupees with all the remaining coloured balls. The gold cup now belongs to him"

The child spoke in strong words to reveal the truth of the matter. On hearing the replies, the cunning merchant felt great pain in his heart due to the missed opportunity at first hand. His loss of gold cup was too bad for him. So, like a mad man he threw away all of his remaining glass balls on the ground and ran after the one who got the golden cup, to catch him at the shore. He ran quickly.

On arrival at this bank, the tricky, avaricious trader saw the boat with the only merchant crossing the river. He called back again and again with loud voice. But the boatman paid no attention to him: he continued his rowing task to reach the other shore. Seeing that he had lost good chance and the high-class golden cup, his sorrow knew no bounds. Due to ill will and lamentation of great intensity in him his heart broke and he died instantly then and there. He died suddenly.

(Serivavānija Jātaka, Eka Nipata)

The Evil Effect of Ill Will, Harmful Attitude the Benefit of Patience (The Case of Monastery Donor)

During the time of Kassapa the Buddha, there lived a millionaire Sumaṅgala. He donated a golden monastery to the Buddha and his

disciples to dwell in good surrounding. He often paid several visits to the Buddha to listen to the Dhamma. One day, on his return from the Buddha's monastery, he arrived near an old rest-house where a thief donning bhikkhu robes was sleeping on the stair.

The rich man, on seeing the sham bhikkhu, thought: 'This person is not a real bhikkhu. He must be an impostor.' So thinking, he told the same fact to the sleeping thief who had dirty legs with mud and stains.

The impostor heard these remarks and got very angry. He wanted to make harm to him. He cultivated intense, severe grudge in his heart, to hurt the millionaire. So he burnt the paddy fields of the millionaire seven times. he entered the cowsheds seven times and cut off the cow's legs. He also burnt down his house seven times.

Not satisfied with such harmful deeds he had already done, he also burnt down the Golden Monastery (Gandhakuṭī=the Perfumed Chamber) while the Buddha was making alms-rounds in other villages. When the rich man saw his gift to the Buddha destroyed by arsonic fire, he did not feel anger at all. He declared: "I shall build the Golden Monastery again" with stretched arms.

So the second Golden Monastery was built and offered to the Supreme Buddha with his followers, twenty-thousand in number.

Since the bad person had full ill will in his heart he tried to kill the millionaire-donor. He wanted to harm and disgrace him. He wished to shame him. So the thief kept a dagger ready in his waist. Yet no chances to kill appeared.

When libation ceremony was held for the gift of Golden Monastery, the rich man told the Buddha: "O Lord, the thief who had tried to hurt my reputation is sitting near the devotees. He even tried to kill me. However, not a single thought of anger arises in my heart and mind. I now share my merits to him with clean, inspiring attitude. My meritorious deeds may be extended to him."

After hearing these noble 'metta' words, the attitude of sharing merit, the thief came near to him and offered apologies, to forgive him for his harmful deeds already done. "Kindly forgive me," he requested. Although the millionaire forgave him totally, he had to suffer in lower worlds, in hells for a long time due to the force of bad kammic deeds, particularly the evil of ill will in his heart. When he escaped hell at last he was reborn as a hungry ghost on Gijjhakūṭa

Hill, near Rājagaha City, with fires burning his body with severe pain. He was a serpent peta-ghost.

(see Ajagara Peta Vatthu. Daṇṭa Vagga, Dhammapada Aṭṭhakathā, second volume)

The Evil Effect of Wrong View and Good Effect of Right View

In the history of Buddha Sāsana the rich man Anāthapiṇḍika is always famous. He is unique as a supreme donor by building Jetavana Monastery at 54 billion cost, for the sake of Buddha and his disciples. He also paid three visits to the Buddha every day, to hear the Dhamma. At morning time he offered rice-gruel. At midday he donated juice water. At night he paid respects with flowers and essences.

At one time, due to economic decline, he became poor. Yet he continued to offer gifts to the Sāsana. When an evil heretical deity (guardian spirit) saw the behaviour of generous deeds of Anāthapiṇḍika, he had a sense of stinginess and therefore he had also malice and miserliness. When bhikkhus came to the home of the rich man he had to come down and stay at a low place. So he cultivated a sense of grudge against the rich man.

One day he manifested himself before the rich man and told him to stop making gifts

to the Buddha and the Samgha. He scolded him, saying poverty came because of high donations, daily offerings of gifts in great amounts. He blamed him severely.

When the guardian spirit forbade the deeds of dāna (alms-giving) he ordered him to leave the house because he kept heretical views. So he left the house without any place to dwell. Frustrated, he went to Sakka, king of gods, for help. Sakka told him to offer apologies to the rich man. He told him to have a sense of repentance too.

Sakka advised him to go around the rich man's debtors to suggest repayment of loans, to return the goods already borrowed, to pay taxes to the millionaire regularly. The guardian spirit did what Sakka had suggested in full.

So, on account of the guardian's requests debtors repaid their debts. Goods were returned. Taxes came to the hands of the millionaire. And the guardian spirit asked forgiveness from him who fully forgave with kind words. Now the guardian spirit took right view (*sammā diṭṭhi*) and supported the acts of dāna. When he heard the Dhamma he won the state of Sotāpanna, the first state of arahatship.

(see *Anāthapiṇḍika Vatthu*, *Pāpa Vagga*, *Dhammapada Aṭṭhakathā*. Also *Khadiraṅga Jātaka*, *Eka Nipāta*, *Jātaka Aṭṭhakathā*.)

The Persistence Effects as 'Rounds' or 'Vaṭṭa' and Deliverance from Apāya

According to the Myanmar saying "There is persistence in the rounds of akusala, while hell can be avoided (by an ariya)". This is true. The Pāli term 'vaṭṭa' means rounds of the saṃ-sāric lives or cycles of existences where good and bad deeds have suitable effects in saṃsāra round. There are causes and effects and then effects and causes in close relationship in these rounds. For those who perform evil deeds, they receive bad results in long-term saṃsāra journey.

In the Abhidhammattha Saṅgaha (Manual of Abhidhamma) the crucial term 'vaṭṭa' is explained in detail:

- (1) *Kilesa Vaṭṭa*= avijjā, taṇhā and upadāna (ignorance, attachment and grasping)
- (2) *Kamma Vaṭṭa*= moral deeds, immoral deeds (kusala kamma and akusala kamma)
- (3) *Vipāka Vaṭṭa*= suitable consequences

As such the Myanmar proverb is true because the term 'vaṭṭa' implies the last item, the 'consequences or results'. Therefore, although the terms 'vaṭṭa' and 'vipāka' are different, the meanings are the same in all. When we see

many severe sufferings in a person, we say he or she is getting 'vaṭṭa dukkha'. For such a suffering person the burden of viṭṭa is very heavy indeed. So our teachers give advice: "Don't harm others, you can receive vaṭṭa consequence. Vaṭṭa is mainly permanent, hell is temporary". This is a good traditional guidance.

What is the meaning of Niraya-Ngaye?

'Ngaye'. or 'Niraya' in Pāli means Ni+(ra)+aya which signifies aya=happiness+ni=none, there is no happiness in such a place. No chance or opportunity exists for happiness. There are eight great, basic Hells such as Sañjīva Hell and others too. Please see Chapter Six for 'Saṃsāra and Thirty-one Planes of Existences (Bhūmis)' In each plane of Hell there are also five small hells around, such as Excreta Hell, Hot Ash Hell, Letpan Hell, Sword Hell (Thanlyat Ngaye), Bamboo Stick String Hell (Kyeinpaik Chaung Ngaye), altogether five small 'ussada' hells, existing like five environs or walls around each basic Hell. All those unhappy realms are hells.

Why and How Vaṭṭa Persists?

When a person does harm or attack another sentient being, he will suffer in a hell for his deed of evil. He has results in the hell of

suffering. When he has completed the evil effects in a hell, he is delivered from the hellish suffering to be reborn elsewhere, or to continue other types of sufferings because of *vaṭṭa* evil deed which means 'vipaka result' of persistent kind. This *vaṭṭa* (*vipāka*) or evil deed-evil consequence type cannot be avoided in next rounds of existences.

Even the Exalted Buddha has to meet *vaṭṭa* consequences so that Venerable Kyikan Shingyi asked a good question: "Why our Buddha suffers severe harm in toe by means of *vaṭṭa* resultant effect?"

This question refers to the three categories of *vaṭṭa* mentioned above, and the answer is given as follows by the Kyee-the-lay-htat Sayadaw:

In the past one existence our Bodhisatta, the Buddha-to-be, was a son of a rich man. He had a younger brother also. They quarrelled about wealth and inheritance. So, by means of tricks and persuasions, he enticed his younger brother to a mountain valley where he killed him with a rock. So this immoral deed, being severe in intent and intention, brought him to Hell to face the evil consequences. Moreover, in addition to the sufferings in Hell, he, after death, continued to suffer even as Gotama the Buddha for this *vaṭṭa* evil deed. In this last existence,

Devadatta threw him a big rock from mountain to kill, but the Buddha's power and glory prevented from assassination. Only a splinter broke his holy toe, emitting a few skim of blood. Yet the physical pain was severe indeed. This is the First Vatta of the Buddha.

Concerning the blood-spilling of the sacred Toe of the Supreme Buddha, another cause can be noted.

In a past existence the Bodhisatta, while very young, was playing in a street. Then and there a Paccekabuddha came near the place on alms-rounds. The young boy, in order to play prank, threw a stone at the holy person. The stone struck his toe with severe pain. Due to this evil deed, Gotama the Buddha had not only to be hit by a huge splinter of rock, but also had to incur blood clot too, for a long time. This is the second cause.

And the third cause is as follows: In one existence the Bodhisatta became a universal monarch. Being powerful and rich, he happened to associate himself with bad, evil companions so that he took liquors and intoxicants. While still in a drunken state, he did an evil deed by breaking an innocent man's body with his sword. Owing to this unwholesome, immoral act, he suffered in hell after his death. At last, in his life

as Gotama the Buddha he suffered the impact of a splinter rock from a mountain, thrown by Devadatta. The blood-clot had been finally cured by Jīvaka the physician.

So even the Exalted Buddha cannot escape the results of vaṭṭa evil deed called 'vipāka'. Altogether there are Twelve Vipākavaṭṭas of the Buddha as mentioned in the Apadāna Pāḷi Text, in detail.

So also the Venerable Moggalāna, the Great Arahāt, also suffered vatta dukkha for his past vaṭṭa evil deed. In a past existence, he had an evil, jealous wife who enticed him to kill his own parents. So, taking them in a forest, he killed his own parents, pretending himself as a robber-killer. Consequently he had to suffer in hell. Finally, in his last existence as Moggalāna Thera, the vaṭṭa consequence followed. He was killed by robbers with sticks till he got parinibbāna state. Therefore vaṭṭa type of evil deed is very strong and persistent.

If one studies 'vaṭṭa' and their consequences in saṁsāric existences, the akusala evil deeds not only bring hellish sufferings but also generate vaṭṭa type consequences too, in next lives. No one can escape the vaṭṭa type consequences. Therefore "Vaṭṭa persists," as the proverb teaches.

How Hellish Destiny is Avoided

When evil doers go to the torments of hells, the nature of vipāka is very strong and certain. Due to demerits or unwholesome akusala deeds, usually the destiny is towards lower realms or hells, some evil doers do not get direct hellish sufferings. No akusala evil deeds directly destine for hells after the death in this life. There are several cases and evidences about those who have done evil deeds escape hellish destiny in a direct way, who escape hellish torments.

During the time of the Buddha there lived an evil person, a robber-killer by the name of Tambadāthika. He did many evil things. For fifty-five years, as an hangman for criminals ordered to die by the king, he killed hundreds of persons for many years. According to the Law of Kamma, his unwholesome deeds (demerits=akusala acts) must bring him to the lower unhappy worlds of hells. But the Venerable Sariputta, the Chief Disciple Arahāt, wanted to help him from evil destiny, to escape from evil effects. So the Chief Disciple came to the house of the killer and preached holy sermons for several days. Due to these holy, sacred visits of the Venerable Sariputta, he had a good, rare chance to offer alms-food, to listen to the sacred,

pure Dhamma, to contemplate the Dhamma in deep manner. Due to these virtuous kusala deeds (meritorious deeds) he was reborn in Tusitā Deva Heavenly Abode afterlife. So killings of several persons, a akusala deed, can be forsaken by constant, virgorous virtuous deeds. So evil destiny of hell is avoided in the predominance of these meritorious deeds. Hell is abandoned.

Also, in Sāvatti City there lived a youth named Maṭṭhakuṇḍalī. As he loved sensual pleasure more than virtue, he did many vices most of the time. Naturally, according to his own evil deed, he should get many hellish rebirths after death. The Omniscient Buddha, out of Supreme Wisdom and Infinite Compassion, saw this evil young man about to die, lying on deathbed with great physical pain. The youth was helpless, asking for assistance to escape bad consequences of his misdeeds. In this particular case, the Buddha paid a visit to his house and emitted six Holy Rays before the dying youth. As the sick man was too weak to sit and worship the Buddha face to face, he just clasped his hands, folded his hands at his head making signs of respect and veneration to the standing Buddha near his sick bed. While worshipping in this respectful deep manner, he died then and there. At death, the evil youth was reborn in Tāvātīmīsa as a deva. So this ordinary type of worship

can, in special case, avoid hellish destiny.

Another evidence is like this: On the Sonagiri Hill lived an arahat, Venerable Soṇa, in seclusion. His father was a hunter, earning his livelihood by killing animals everyday. When he got old, he entered the Saṃgha Order under the supervision of his own son Soṇa the Arahāt. At old age he felt physical weakness and repentance for his misdeeds. At last, due to severe illness, he was about to die at any moment, in the process of death thought-processes. Since his habitual karmas were mostly evil (akusala), he saw act, vision and destiny sign of hellish dogs about to eat him. In great fear and remorse, he cried aloud. In his destiny sign and symbol, he saw many dogs about to kill him. In fear, he asked his son to drive away these hellish dogs. He was in coma, in delirium.

Soṇa the Arahāt knew that his father, after the time of death, would suffer in the realm of hell due to bad karmic deeds at present life. Feeling pity and wishing to help his old, sick father, he ordered his disciples to gather flowers in the nearby forest. Then he put all these flowers on a platform of the Buddha's shrine. Then he asked his sāmaṇera novices to lift the sick bed and removed and placed near the holy pagoda platform. The old bhikkhu was requested

to understand the offering of flowers to the Buddha, to get wise appreciation of the virtuous deed in his behalf

So the sick bhikkhu, by the power of his mindfulness, approved these meritorious deeds. He felt intense sacred joy in remembrance of the virtues of the Buddha. So, the dying thought-processes changed for the better as he saw in his destiny sign and symbol the vision of devas and female deities coming to invite to the heavenly abode. So he told his son like this: "Son, your step-mothers are coming now, near me"

So the immediate afterlife effect of evil destiny was avoided in place of present wholesome cittas and virtuous deeds. Evil is conquered by good even at death-time. Bad effects can be avoided.

The famous case of Venerable Aṅgulimāla Mahāthera, the Arahāt, is known to many devotees today. In his early years, as robber killer, he had murdered nearly one thousand persons to rob their fingers. He was very wicked and very bad. When only one finger was necessary to make the number one thousand, the Buddha paid a visit to this evil murderer. Out of compassion the Buddha came to help him. Moreover the robber was now ripe for the attainment of arahatship. When a suitable sermon was preached,

he became an arahat, the Worthy One. So all evil deeds and coming bad effects were purified by listening to the Holy Dhamma as well as by the attainment of the highest purity of Arahatta Magga and Arahatta Phala Cittas. Therefore evil, serious destiny was avoided and cleansed altogether. So great, serious kusala deed wins over evil deeds of serious nature. Good is powerful enough to wipe out evil.

So these evidences and sermons teach another Kammic Law: Hell can be avoided. But the ways and manners of avoidance or purification were quite different in each case. Generally speaking, the methods to avoid evil consequences after death, in like manner of Tambadāthika, Maṭṭhakunḍalī and father of Venerable Soṇa, are not always reliable ones. Although, the nearest-death virtues and high, noble minds (good thought-processes) can help one to reach the happy abode, the bad evil deeds and effects they have done cannot be eliminated totally because only Magga Cittas and Phala Cittas can discard evil consequences of evil deeds. These cases show they did not have supramundane (Lokattara) consciousness so after death at the Divine Abodes, they must repay their debts of evil deeds, sooner or later. Saṃsāra rebirth series are very long and they must face the consequences and effects of

their deeds. Only in the case of Venerable Aṅgulimāla who attained Holy Path and Fruition of Arahatta State (the lokuttara magga cittas and phala cittas) is shown how the total effacement of evil effects can be done in a sure way, in a total, complete success. Only magga wholesome deed is reliable to avoid bad results in saṁsāra lives. Magga kusala deed alone can eliminate the bad results of evil kamma.

In connection with these evidences, a devotee should learn to understand the time factor that will give effects of kammic deeds. In Chapter (3) time factors of kammic results are explained in detail. So in the case of divine destiny that had been useful to Tambadāṭhika and Maṭṭhakuṇḍalī are due to the class of result-time known as 'Upapajjavedaniya kamma' which gives direct effect in the very next life, after death. In their second immediate rebirth in deva loka, the effects of evil to be suffered in hells were suspended, so it was just a 'prevention' of evil effects, not total effacement. The present volitional wholesome cittas help such persons to reach high, celestial realm. Yet they must receive bad results in third or follow-up rebirths in saṁsāra for the evil deeds done in human plane. So the 'avoidance', the 'abandonment' here means 'temporary suspension of evil

effects by going to higher sphere in next life'. This is not a total effacement of evil, because they have to suffer in their third or successive lives in saṃsāra.

In the case of Venerable Aṅgulimāla, the total eradication of evil deeds are done by Arahatta Magga Citta, or arahatship. He reached the state of Worthy Ones, the 'Community of Arahats or Pure Ones'. So his misdeeds in killings, robberies of nearly one thousand fingers, cannot have any consequences at all. With the power of supramundane (Lokuttara Kusala Cittas) he abandoned evil consequences totally and permanently. So his murders, thefts, etc.; became a type of kamma-- 'ahosi kamma', the 'voided kamma' by his arahatship state. So ariya arahats only can void their evil deeds done before as 'puthujjana' worldlings, the common persons. Now they become Ariya Noble Persons so that no evil consequences of evil kammic deeds follow after them. This means 'total and complete effacement of evil results of evil kamma'.

In summary, nowadays all devotees should try to wipe out the evil consequences they have done before by any moral deeds they like to practise now. Wholesome deeds should be followed with diligence and mindfulness to weaken

the bad results in future. However, akusala immoral deeds have forces to give suitable effects now or in future rebirths so that anyone will have to face the suitable consequences in saṃsāric lives until one reaches the state of arahatship, when all rebirths ceased forever in a complete, total way. This means 'vatta' effect can and do come to non-ariya person sooner or later. At a suitable time and circumstance effects of evil will appear to an evil doer certainly, as Vaṭṭa Series.

CHAPTER 5

DĀNA, SĪLA, BHĀVANĀ

- (a) Different Kinds of Dāna=giving/ generosity
- (b) Different Kinds of Sīla= morality
- (c) Cases or Witnesses of Dāna
- (d) Cases or Withnesses of Sīla
- (e) The Meaning and Significance of Bhāvanā =meditation

(a) Different Kinds of Dāna

Dāna means giving, charity, generosity so that the following four factors should be noted

- (1) The giver or the donor
- (2) The will or attitude or motive to offer
- (3) The material or the offering
- (4) The presence of recipients or receivers.

When these four factors are available and complete a charitable work (dāna deed) is fulfilled. Anyhow one who is giving something or help to someone can be termed a deed of charity, a generous deed. There are many types of dāna or alms-giving as follows

- (1) The cetana or will to give, a mental factor of helping motive is 'cetana dāna'
- (2) The cetana or will to give is similar to alobha cetasika (non-greed mental factor) so that alobha cetasika is called dāna
- (3) Since charitable ideas and ideals are present in sammāvāca (right speech), sammākammanta (right action) and sammāājīva (right means of livelihood), these deeds are termed 'dāna'.
- (4) Offerings of alms, alms-food and robes and other requisites are also termed 'dāna'.

As such we have four types of dāna.

Moreover, in this Buddha Sāsana to do charitable wholesome deeds is to get rid of attachment and greed so that we all can suppress lobha or lust which will create more ~~and more~~ future existences, such as rebirths and redeaths. Since real, noble dāna kusala acts are without greed or any attachments, we get rid of tanhā, lust of life by getting alobha non-greed cetasika which is the exact opposite of lobha tanhā (greed). Our minds become detached and free by the destruction of defilement called 'lobha'. Therefore a real noble dāna will shorten samsaric lives, cut off many rebirths in future.

Among the four types of dāna just mentioned above, the alobha (non-greed) cetasika with sammāvācā, sammākammanta and sammāājīva

are collectively classified as cetanā dāna=dāna in heart and mind. When offerings of food, alms, necessities are made, this dāna is called material dana, vatthu dāna in Pāli. So actually, there are only two kinds of dāna.

In doing acts of charity, deeds of offerings, without cetanā (will-to-give), detached attitude, no one can perform the real generous deed. The important term 'cetanā' means wish or willingness to offer to someone by way of kind or cash or assistance. This prior will-to-give in the act of charity is called 'muñca cetanā'=first will to detach the possession. The Pāli term 'muñca' means renunciation, giving, offering, detachment. While offering is made detached attitude must be present which constitutes the real, noble act of generosity. So detached attitude 'muñca cetanā' in real act is the crucial factor in dāna works.

Before doing actual dāna, one should cultivate a sense of 'pubba cetanā', prior wish-to-give, the starting point of dāna. After dāna is actually made, a donor or a benefactor should cultivate a sense of last cetanā or afterward cetanā which means follow-up renunciation motives or joy of giving. These pubba cetanā, muñca cetanā and apara cetanā are collectively termed 'cetanā dāna'. Without cetanā no one can do real dāna.

There are many different types of dāna or offerings according to the wish, circumstance and material

(1) Offering of life, limbs, organs, great or small (Ajjhattika dāna=internal dāna)

(2) Offering of external material items, requisites (Bāhira dāna=external dāna).

(3) Protection or freeing of lives and dangers to living beings, such as freeing of animals for slaughter or giving refuges to the poor and the needy (Abaya dāna=giving of non-fear)

(4) Offering of alms, alms-food, the four requisites, feeding the poor, etc, means Āmisa dāna=material dāna.

(5) Teaching and explaining the noble Buddha Dhamma to listeners and students is called Dhamma Dana. This offering of Dhammā Dāna (the gift of Dhamma) must be associated with kindness, detachment, and goodwill only. The Dhamma teacher, while giving Dhamma talks must suppress lobha, dosa, and other wrong motives such as gain and fame

(6) By keeping the remainder in one's possession, a donor offers a type of dāna called Sāvasesa dāna, dāna that remains.

(7) By offering complete alms-food or complete sets of requisites, a donor can do

Niravasesa dāna, dāna without remainder which means complete dāna.

(8) By concentrating on a recipient or a person to offer one can do dāna to a person or persons Puggalika dāna. The aim is directed to personalities.

(9) If a donor or a benefactor aims to offer alms and other dāna to the Saṃgha Order as a whole, it becomes Saṃghika dāna-- offering to the whole Saṃgha Order, the best one.

For most donors, to give puggalika (personal) dāna is easy. However, donors should take note of the importance and significance of Saṃghika dāna which is very noble and important too because the motive and attitude of a donor in doing Saṃghika dāna, consciously or unconsciously, includes Ariya Saṃgha Holy Order, the pure ones (Ariyas) in Saṃghika dāna. But an ordinary, uninstructed donor can do Saṃghika dāna if his or her mind can take the whole ordinary Saṃgha Order without personal preference. This type of dāna can constitute a type of Saṃghika dāna. For in the Pāli Texts we find there are seven types of Saṃghika dāna in detail

(10) Donors or benefactors who, by doing dāna deeds, wish to enjoy wealth, good rebirth, fame and glory, perform a low grade

charity called *Vaṭṭanissita dāna*, *dāna* that creates attachments in the rounds of births and deaths.

(11) If a motive, an attitude is directed towards the cessation of suffering or Nibbanic liberation in doing *dāna* deeds, this becomes *Vivaṭṭanissita dāna*-- *dāna* for the liberation from the rounds of *saṃsāra*, the repeated births and deaths.

(12) If a donor or a benefactor does *dāna* deed in accordance with time, circumstance, occasion and need, such as *Kathina* offering, helping the sick, feeding the guests, aiding the travellers, giving books to students, etc., this type becomes *Kāla dāna*, timely donation.

Now there are five types of *kāla dāna*:

- (a) Feeding the guests
- (b) Aiding the would-be travellers
- (c) Aiding and helping the sick persons
- (d) Aiding and helping the poor, the needy, the refugees, the hungry
- (e) Offering of the first fruits of labour or produce one has worked for himself or herself

(13) When one gives aid and help without thinking the needy time, by the wish to give, this *dāna* is called *Akāla dāna*.

(14) When dāna deeds are influenced by attachment, wrong view, pride, they become Paramattha dāna, the lost or failed dāna because a donor does not want to get liberation from samsaric sufferings. He gets wrong views only. Actually he or she must wish too the attainment of Nibbanic Peace and freedom. Many unistructed or thoughtless donors wish to enjoy sensual pleasures in higher realms (Nat-deva Abode). So they cannot attain Nibbanic Peace. They lose highest happiness.

(15) When attachment, wrong view, pride are absent in dāna works, and the noble aim of Nibbāna is present in heart and mind, then dāna can help the attainment of Nibbāna, the highest permanent bliss. This is Aparāmaṭṭha dāna. So dāna must be accompanied with aim of attainment of Nibbāna.

(16) Those who make offerings of monasteries, shelters, pagodas, rest-houses, hospitals, wells, ponds are doing Thāvara dāna, permanent offering. So Thāvara dāna needs more donors.

(17) Gifts of robes, clothes, food, etc. means temporary uses only so that they are called Athāvara dāna, non-permanent gifts or temporary offerings. Between Thāvara dāna and athāvara dāna, the former is better and nobler because wells, ponds rest-houses, etc. can last

very long for many types of people too.

(18) When a donor is giving gifts while he is alive, this is called *Sajīva dāna*. He can give offerings before he or she dies

(19) But before death, one can instruct or write memorials, saying after his or her death, such and such monies, material goods, items should be offered to someone. Buddhists can write such instructions before death. They are legal. This after-death *dāna* is called *Accaya dāna*.

(20) When only alms-food is offered to a monk or monks, this means *Aparivāra dāna* (one type *dāna*)

(21) When rice and curry are offered jointly, it means *Saparivāra dāna*.

(22) Offerings of remnants or bad food means *Ucchiṭṭha dāna* (low, base *dāna*).

(23) If good food is offered as the best type, the *dāna* becomes *Anucchiṭṭha dāna* or *Agga dāna*, the best offering

(24) If a donor or a benefactor, by right earning with right livelihood, offers food and material, he is doing *Dhammiya dāna*, gifts of lawful things by right earnings.

(25) If gifts are gotten by robberies, thefts, lying, etc., this becomes *Adhammiya dāna* (unlawful gifts by wrong livelihood)

(26) If no discrimination is made in the act of dāna, by equal treatment, this means Sadisa dāna (equal offering). This is very noble.

(27) If competition, pride, conceit are present in dāna deeds, it is called Asadisa dāna, the superior-idea gifts.

(28) If dāna is done presently face to face, it becomes Paccakha dāna, the present giving in practical act.

(29) If dāna is done without seeing or without donor's presence it is called Apaccakkha dāna, Non present giving.

(30) If a donor or a benefactor offers alms, alms-food and necessities to bhikkhus in memory of the dead relatives or friends, who may be in peta world, this dāna is called Peta dāna, the dāna done for the dead.

(31) If the wish is to get progress, wealth, welfare, this dāna is Nidhi dāna, the saving dāna.

(32) If one believes in kamma and its suitable results, and do dāna deeds, this dāna is called Sampajānaka dāna, dāna with kammic belief.

(33) If belief in kamma and its results are not held, then the dāna becomes Asampajānaka dāna, dāna without kammic belief.

(34) If bhikkhus are offered daily rice and curry, without fail, this dāna is termed Nibaddha dāna, the constant offerings for Sāsana.

(35) If bhikkhus are offered food and curry occasionally, then it is called Anibaddha dāna, non-constant dāna.

(36) If dāna food is made by one's own deed of killing animals, then this dāna is called blameful dāna, evil dāna=Sāvajja dāna.

(37) If non-killing is observed by buying flesh and meat at stalls and bazaars, the offering is blameless and harmless, Anavajja dāna.

(38) If a donor can offer gifts to a recipient with physical acts, with offering hands, this means Sāhatthika dāna, dāna by actual hands.

(39) If a donor sends some deputy or an assistant to do dāna for himself or herself this becomes Āṇatthika dāna, command dāna.

(40) If wish and act is done by oneself it becomes Sayanikāra dāna, dāna of voluntary wish by oneself only.

(41) If dāna act is done due to seeing others doing, this act is called Parakāra dāna.

(42) If one's mind and heart are in joyful holy mood, then this dāna becomes Somanassa dāna (joyful charity).

(43) If just neutral states of feeling prevails, this act of dāna is called Upekkhā dāna.

equanimity dana, there is no joy or sorrow in the act.

(44) If belief in kamma and results is present in heart and mind, this is called *Nāṇasampayutta dāna*, dāna with wisdom.

(45) If no kammic belief is present, dāna is done by imitation of others, this is called *Nāṇavippayatta dāna*, dāna without wisdom.

(46) If dāna is done by suggestion or advice of others, it is called *Sasaṅkhārika dāna*, involuntary dāna.

(47) If dāna is done with one's own wish and determination, this dāna becomes voluntary or automatic dāna, *Asaṅkhārika dāna*.

(48) Knowing that dāna is the basic virtue of all, it becomes *Punnavisaya dana*.

(49) If dāna is done due to custom and tradition, this wordly-minded dāna is *Lokavisaya dāna*. This includes gifts by love, hate, ignorance and other mundane/ worldly consensus. So dāna of this kind is impure, ignoble, not a type of dāna *pāramī* perfection.

(50) If materials, food, items and offerings are well arranged in cleanliness and offerings are made with humility and respect, this becomes *Sakkacca dāna*, dāna accompanied by respect.

(51) If offerings are not arranged or prepared in a proper way and the act lacks humility and respect, it is called Asakacca dāna, dāna mixed with disrespect.

(52) If a donor is young and of lower morality who is now offering a higher one, it is called Pūjā dāna, worshipful dāna.

(53) Old ones, nobler ones can do dāna to lower ones, lesser ones. This means Anuggaha dāna, helping dāna type.

(54) If attachment, lust, longing for mundane sensual pleasures are the aim, these dāna become Dāsa dāna, dāna of slave type.

(55) If attachments and longings are rejected in heart and mind, the dāna becomes Bujissa dāna, the aim of getting supramundane magga, phala and Nibbāna.

(56) If parents feed, protect, and help their children, to follow good noble example of support in their old age, this dāna is called Ināpayojana dāna, debt giving dāna.

(57) Dutiful sons and daughters seeing the debts of their parents now feed their parents with food, assistance and medicines. So this dāna is call repaying debt dana, Ināamokkha dāna.

(58) If beggars, bhikkhus, and guests are given food, money and requisites, it is called Nidhi dāna.

(59) If is important to aim for the best Nibbāna, best effort, discriminating insight and wisdom to do dāna work. If these four factors are lacking, the dāna is classified as Hina dāna, low dāna.

(60) If these four factors can be understood as basic for charitable deeds, then one gets middle class dāna, Majjhima dāna.

(61) If four factors are fully known and understood in doing generous deeds (dāna), it becomes Paṇīta dāna, the best or the highest dāna.

(62) If rare and difficult dāna is done, it is called Dukkara dāna, rare dāna.

(63) If dana is done in grand style with many wonders it is called Mahā dāna, the great and grand dāna.

(64) If dāna is neither grand nor lowly, it is called common dāna, Sāmañña dāna.

(65) If dana contains righteousness, right livelihood and dhamma rules, it is called Dhammika dāna. Among them

- (a) With the noble declaration of donations to the saṅgha, and actual deed of offering to them.
- (b) Declaration of offering to build pagodas and actual deed of building them

- (c) Declaration of personal wish to help, to give to a person and then offerings are made to that person.

So there are three kinds of Dhammika dāna in practice.

(66) If one helps another to prolong life to live in good health, it means Jīvita dāna, longevity dāna.

(67) Sometimes dāna is done to avoid shame and blame. So this dāna is called Lokādhipeyya dāna.

(68) Sometimes dāna is done to protect one's own name and dignity and status, so this dāna is called Attādhipeyya dāna, to protect the self-dignity.

(69) Sometimes, the teaching and the example of nobility create one's own dāna. This means Dhammādhipeyya dāna, respect for dhamma

(70) Sometimes one treats beggars, askers, requesters as friends and give equal treatment in food, shelter and respect. This dāna means Dāna sahaya, friendly-type of dāna.

(71) If dāna items are noble and good and when they are offered to a moral or noble person or persons, this dāna becomes Dāna sāmī, dāna for master/ masterful dāna.

(72) If one gives inferior things to inferior persons, this means Dāna dāsa, gifts to slave, slavery dāna.

So we see 72 types of charities, generosity, alms-giving and donation. Try to take a great type in order to win Nibbāna with wisdom and insight.

(b) Different Types of Sīla Discipline

Actually moral discipline called Sīla means restraints in evil bodily, vocal, mental deeds, the avoidance of transgressions. It means purity in thought, word and deed. The two basic helpful foundations for moral life, 'hiri' (shame to do evil) and 'otappa' (fear to do evil) These two causes are the proximate ones to get moral restraint or discipline in moral life.

There are many kinds of Sīla

(1) The Buddha has given guidance to do good duties and responsibilities, such as duties toward teachers and other duties with positive deeds to be fulfilled by respective persons. They all are classified as Cārita sīla, the good moral deeds to be done or positive sila.

(2) There are duties and responsibilities for avoidance or non-transgression, such as the four pārājika offences. Such moral restraints mean Varitta sīla or evils to be avoided

(3) There are moral disciplines to get magga cittas and phala cittas (supramundane consciousness) wherein a disciple gets

supramundane morality, namely, magga sīla and phala sīla. To get these highest moral life one must observe high respects such as Eight Moral Precepts or Ājīvaṭṭhamaka sīla, right means of livelihood, right living. Except these ones, the remaining sīla is classified as Ābhisamācārika sīla.

(4) Ājīvaṭṭhamaka sīla will get ariya magga, the Supramundane consciousness. So this sīla pertaining to right means of livelihood are classified as Ādibrahmacariya sīla, foundation precepts for the attainment of liberating insight, or the beginning of high moral conduct.

(5) Those who speak truthful words, do good, harmless duties and responsibilities, earning blameless livelihood are observing Virati sīla in threefold way. Virati sīla means shunning evil ways or avoidance of immorality and evil.

(6) Those who practise five moral things (five saṃvara disciplines) together with right, noble volition based on non-greed (alobha), non-hatred (adosa) and non-delusion (amoha) are within the noble realm of Avirati sīla, non-transgression morality

(7) Sīla based on lust/ attachment and wrong view (taṇhā and diṭṭhi), being mixed with kilesa defilements are called Nissita sīla, kilesā, based morality.

(8) Sīla freed from association or basis with attachment and wrong view, being noble and sacred, is called Anissita sīla, non-based morality.

(9) Heretics and non-believers are used to practising diṭṭhi (heresy) based practices or precepts. Since Buddhist avoid diṭṭhi based practices, this morality is very rare

(10) Those who practise Five, Eight, Ten Precepts within a short vow-period, are getting a sīla called Kālapariyanta sīla, morals within a short time observance

(11) Those who observe moral precepts as taught by the Supremely Enlightened One, without any time-limit, through out life are getting Āpāṇakotika sīla, morals till death.

(12) If moral precepts, one or the other, has to be broken, on account of wealth, possession, relatives, life and limbs this Sīla becomes “sapariyanta Sīla”

(13) If sīla remains steadfast in spite of the five causes mentioned in (12), this becomes full or Apariyanta sīla or continuous moral life.

(14) If moral precepts are influenced by taints, defilements, out-flows (āsavas), they become Lokiya (mundane) sīla.

(15) If moral precepts are not mixed with such taints, deflements, outflows (āsavas), they

reach a state of Lokuttara sīla, the supramundane moral life.

(16) Those who observe moral precepts with a view to get fame and recognition are known as observance of Hina sīla, low-type morality

(17) Those who observe moral precepts with a view to get higher realm, divine state, get middle-states-morality, Majjhima sīla

(18) Those who observe moral precepts after deep knowledge of the Dhamma and having noble and pure hearts get Paṇita sīla, excellent morality.

(19) Those who train oneself to keep away from base, evil, unholy things by means of moral precepts get Attādhipeyya sīla, sīla of self-respect.

(20) Those who pay due regards to who shall blame him for evil ways, and then observance of sīla is made, they get a virtue known as Lokādhipeyyas sīla, moral restraint out of due respect to the world.

(21) Those who pay high respects to the Noble Dhamma of the Enlightened One, and then observe their precepts get Dhammādhipeyya sīla, sīla virtue coming out of Dhamma respect.

(22) If sīla is used and thought about by way of attachment and wrong view, this becomes

Parāmaṭṭha sīla, sīla based on association with attachment and wrong view.

(23) If sīla is observed as a start for the attainment of magga insight or if sīla belongs to noble persons (ariyas) just below the state of arahats, and precepts become permanent with magga citta moment,-- such sīla is called Aparāmaṭṭha sīla, sīla free from wrong view.

(24) When phala cittas (Fruitions or lokuttara cittas fruitions) appear, noble ones get Paṭipassaddhi sīla, fruition supramundane sīla, ariya morality

(25) If a pure person observes moral precepts he gets Visuddhi sīla, pure morality.

(26) If an evil person observes moral precepts he gets impure sīla, Avisuddhi sīla.

(27) If a man with sceptical doubts observes moral precepts, he gets Vematika sīla, sīla of doubts.

(28) If Noble Persons (ariyas) below arahanta state get three magga cittas, they get Sekha sīla.

(29) Those who get the final Fourth Magga (arahatta phala as well) get Asekha sīla, full sīla.

(30) Morality of Nevasekhanāsekkha sīla neither trainee nor full trainee sīla

(31) Morality that may diminish later is

called Hānabhāgiya sīla.

(32) Morality that may be maintained steadily is called T̥hitibhāgiya sīla.

(33) Morality that may rank as unique is called Visesabhāgiya sīla.

(34) Morality that may totally eliminate defilements is called Nibbedhabhāgiya sīla (destroyer of darkness)

(35) Morality that is concerned with bhikkhus is called Bhikkhu sīla.

(36) Morality that is concerned with bhikkhunīs is called Bhikkhunī sīla.

(37) Morality that is concerned with male novice and female novice is called Anupaśampanna sīla.

(38) Morality that is concerned with lay persons is called Gahaṭṭha sīla.

(39) Apart from Five Moral Precepts common to lay persons, there is a morality which observes avoidance of sexuality, conduct of chastity, called Brahmācariya five moral precepts for laity too.

(40) Brahmācariya pañcama ekabhāttika sīla means with the taking of common Five Precepts one adds a sixth: taking one meal before midday only (avoidance of eating meal after midday)

(41) If human beings, by nature in natural ethical way, avoids killing, stealing, sexual misconduct, lying, taking harmful intoxicants/drugs, they get Pakati sīla.

(42) When some persons observe morality or disciplines handed by predecessors/ elders, by custom according to nation, race, time and place, it is called Ācāra sīla.

(43) When persons avoid evils according to lineage, it is called Kulaācāra sīla.

(44) When persons avoid evils according to locality or local practice it is called Desaācāra sīla.

(45) When morality is enmeshed in tangles of wrong view (diṭṭhi) and attachment (taṇhā), it is called Pāsaṇḍa sīla.

(46) As a mother of Bodhisatta naturally has a moral restraint not to love or mix with other male person, it is called Dhammatā sīla. She has not a mind to have love with another man, naturally, according to life's natural law.

(47) When, due to practices of moral restraints in many countless past lives, in this existence we innately know and observe Four Great Disciplines it is known as innately known observed sīla. The Four Great Sīlas for bhikkhus are: -

(i) Pātimokkha sīla, morality that helps

to avoid moral downfall

- (ii) Indriyasamvara sīla, morality of sense-control (restraint at five sense-organs)
- (iii) Ājīvapārisuddhi sīla, morality of purity of means of livelihood
- (iv) Paccayasannitassita sīla, morality which shows to keep mindfulness in taking and using the four requisites: food, robe, monastery and medicine.

(48) When lay persons and novices try to observe moral restraint (virtue) from time to time (periodically) it is called Pariyanta pārisuddhi sīla.

(49) The Vinaya Rules proclaimed by the Buddha for bhikkhus, as handed by the elders in Saṅghāyanā Sangiti Councils in brief, are called Apariyanta parisuddhi sīla. They are disciplines for monks for life.

(50) When good and rightful persons are completed or attained with full virtues (sīla) it is called Paripunṇa pārisuddhi sīla, Full Virtue.

(51) The virtues of trainees sekha (the practising noble disciples), as they have all totally gotten rid of wrong view, is called Aparāmaṭṭha pārisuddhi sīla, morality without wrong view.

(52) The full virtues of Arahats (Perfect Ones) as they have all totally eliminated defile-

ments or impurities, it is called Paṭipassaddhi sīla, the sīla of peace and purity permanently.

(53) When defilements are rooted out stage by stage with magga it is called Pahāna sīla, the evils that are abandoned by virtues.

(54) When evils such as killing, stealing, etc., must be restrained/ controlled, the morality is called Veramaṇi sīla, moral restraint or avoidance of evil.

(55) When one's voluntary will or attitude prompts oneself to observe moral restraint, it is called Cetanā sīla, volition sīla.

(56) When mindfulness (psychic factor of mindfulness) prompts one to do wholesome deeds it is called Samvara sīla.

(57) When one avoids what must be shunned such as killing, stealing, etc., this moral restraint is called Avītikkama sīla, non-transgression morality.

(c) The Cases of Alms-Giving/ Generosity

The Case of Ummādanṭī

During the time of Kassapa the Buddha, a very poor girl wanted to pay a visit to the planet festival in Bārāṇasī. She saw rich and dignified girls wore fine, lovely clothes and beautiful ornaments. She made many repeated requests to her parents to give her fine clothes

and jewelleries. She was told that being in poverty, she could have her strong wishes fulfilled by serving three-year servitude in a rich man's household. After that serving period, she would have her desires. So she became a servant at that rich man's house for three whole years. Seeing her constant dutiful work, the millionaire gave one set of fine, lovely dress even before the completion of three-year term.

Taking the lovely cloth with her, she returned to her house. On the way she decided to take a bath in a pond before she wore the new dress. She was going near the pond when she saw an arahat without robes as leaves and branches had been worn by himself. The thieves had harmed him and stolen the robes. The poor girl considered the situation deeply and she believed the Arahata was robbed of all bhikkhu robes. She contemplated: *In* my past lives, I often failed to give help or alms to others. Charity was seldom done by me. So in this present life, I was born in a poor family. I am now very poor. So I must give alms to this bhikkhu with this new cloth so that my low, degraded status must be transcended with meritorious deeds. Now I have served in the house of high status for three years as a servant to get a set of new dress. Today I must offer the cloth

to this bhikkhu in difficulty. Giving means instrument for fine, happy rebirths in samsaric lives as a rich person, till final Nibbanic freedom is attained, the end of all suffering.' Musing thus, she offered her fine, new cloth to the Arahāt with great joy, with noble aim.

When the Arahāt was in new cloth he looked all-glory and holiness, as leaves, grass, branches of trees were discarded now. Seeing the glorious person face to face, the poor girl received sacred joy and infinite happiness in her performance of giving. She was intensely happy to do the act of offering called dāna. Then she made a noble wish:

'I am in low rank. I am very poor. So I have to serve three years as a servant to get cloth I like to wear in a festival. This cloth becomes a robe for a monk. Now by this noble act of giving, may I be free from successive poor lives in saṃsāra. I wish to overcome sorrow, suffering hells, degradation by being born in good, high human celestial worlds. I want to become a most beautiful girl in the world, with lovely face, harmonious features so males should become mad when they look at me.'

These were the words she told the noble person as prayer. The Arahāt blessed her and departed to a lonely place to live in total peace.

When she died, she was reborn in many series of rebirths in high status in fine, happy realms. Then she became a daughter of a millionaire, Sīriṭivaccha, a very beautiful girl in Sivi country, the capital being Ariṭṭhapūra. As she had prayed for, now she had her wishes fulfilled. All male persons, when they saw her, went mad because of her unique beauty. She was known as Ummādanti-- the girl who caused madness to others by her extremely beautiful face and lovely behaviour. Even astrologers and palmists and King Siri became mad after seeing her.

[This witness teaches us the benefits of charity, the good work of helping others in need. The powers of giving must be understood by all. But it also teaches one must have a wish with a good, moderate reason. One needs wisdom in asking a boon. Wrong aim in good deed create mixed results. Wholesome deeds must be guided by intelligence and wisdom. Aims must be good.]

The Case of a Goddess Named Jotirasa

While the All-Knowing Buddha was dwelling in the Jetavana Monastery, Sāvatti, many lay devotees, with flowers to offer, wearing white clothes, went to this place to hear the

Dhamma sermon. Lay men and lay women also offered alms-food to the Buddha and the Saṃgha. Generally they had sessions of Dhamma investigation and Dhamma discussion with the teachers. Often they stayed at the monastery till dusk. When the sun was going down, a lay woman decided lights must be put in proper places as suitable teachers took their turns to teach the Dhamma to listeners. Then night came. Oil lamps were lighted as offering 'pūjā'. She felt great joy in doing this kind of merit. Offering of oil lamps is dāna. After offering, she went back to her house, feeling noble happiness in her heart and mind.

Then, after some days she had a great illness and died suddenly. After death she was reborn in Tāvātimsa celestial realm where she was known as Jotirasa, a female deva. Since she used to offer lamps in previous existence, now in Tāvātimsa she outshone all deities in splendour. Her aura overwhelmed all others in deva loka. Dāna gives great boon.

The Case of Tiladevī Goddess

While the Supremely Enlightened Buddha was dwelling in the Jetavana Monastery, Sāvātthi, a certain woman wanted to drink sesamum oil. So she dried sesamum seeds in

the sun. At that particular time, the Buddha surveyed the world with divine eye. Therefore he knew that the woman would die on that day and reach a lower realm called Niraya Hell. Deciding to save her from degradation, the Buddha went to the woman's house to beg for sesamum seeds. When she saw the Buddha in glory she had a sacred feeling of joy. Devotional mind and pious attitude developed. Thus she sought here and there some kind of offering but she could not find one. Hence, she washed her hands and then took the dried seeds in both hands. Then she devoutly made offering to the Buddha all the sesamums. With compassion the Buddha accepted the offering and blessed with these words: "may you be happy". After midnight she suffered intense illness and died after which she was reborn in Tāvātimsa celestial realm. Due to her pious wholesome deed, she was known as Tiladevī, the female deity who had a golden mansion of twelve yojana dimension.

(d) Sīla (morality) Jātakas

Gaṅgamāla Jātaka

The Exalted Buddha retold the Gaṅgamāla Jātaka to declare the benefits of wholesome

deeds, such as even observance of a half-day Sabbath discipline (Upasatha observance for a half-day only). The Jātaka is told as follows:

In ancient time King Brahmadata ruled over the kingdom of Bārāṇasī. In that city a rich man had eighty-crores of wealth. Since he and his wife were pious and good, they always observed uposatha sabbath regularly on Uposatha days, six days in a month. And, due to their advice and example, their workers and servants also practised this noble conduct. At that time our Bodhisatta was a poor servant, working at that house. As he was very busy in his performance of duties, he knew the arrival of uposatha sabbath day only after midday time. Since other servants and workers had taken full-day sabbath, and now only a half-day time remained, he observed only after midday. As he had not taken any food in the morning, he felt very hungry in the afternoon and at night. When dawn broke, due to severe hunger, he lost consciousness. In this dying time he saw the Bārāṇasī King travelling the city with great pomp and splendour with many retinue and attendants. He, wishing to become a king, died at that very moment. Consequently, he was reborn in a womb of Bārāṇasī Queen. In due course, he ascended the throne. He became a famous king because

of his moral conduct and great piety. He was known as King Udaya Kumāra, ruling his country with righteousness and justice. His subjects loved him for his good morality, Sīla Discipline.

The Case of Uposathā Goddess

In Sāketa Country, one donor-helper of true Sāsana, named Uposathā, always offered four requisites to bhikkhus. Moreover, she always observed sabbath on Uposatha days with pure, devoted heart. These sacred days are waxing full moon, waning full moon, and intermediate days according to lunar calendar. As she had a chance to hear the Noble Buddha Dhamma on these sacred days, and as she had also past performance of wholesome deeds called past pāramīs, she soon attained the first stage of Ariya Liberation known as Sotāpanna ariya state after Vipassanā Meditation with energy and mindfulness.

She had learned, while bhikkhus gave Dhamma sermons, that in Tāvatiṃsa deva abode (celestial realm) there were lovely deities playing in divine Nandavamsa Garden. This celestial place is very beautiful. So, she wanted to reach there after her death. Due to this wish she was reborn in the heavenly state of Tāvatiṃsa inside the Nandavamsa Garden. She was also known as Goddess Uposathā with fame and glory.

The Case of Soṇadinnā Goddess

When the Omniscient Self-Enlightened Buddha was dwelling in Jetavana Monastery in Sāvatti Country, there was a female donor of Sāsana named Soṇadinnā at Nālanda City. She possessed true faith and liberality, so always observed high moral precepts on the uposatha days in regular manner. Her morals were pure and of high order. Since she had accumulated many pāramīs or virtues of perfection she now won Sotāpatti magga state as soon as she had an opportunity to hear the true Noble Dhamma. After her death she attained a heavenly Tāvattīsa bliss of celestial abode, with the name of Soṇadinnā. Indeed, she always practised Vipassanā Bhāvanā in this human world to become a Sotāpanna Ariyā.

(c) The Meaning of Bhāvanā

The Pāli term 'bhāvanā' means constant mental and spiritual development or cultivation of mind. In other words the term also conveys a sense of repeated, vigorous mindfulness or constant awareness to know the truths and characteristics of life very deeply. Looking always and deeply for mental and spiritual development is called 'bhāvanā'. Cultivation of mind is termed bhāvanā.

What are the object of Bhāvanā Mind? The instruments are two, namely, Samatha: Concentration and Vipassanā-Insight. The two disciplines work together to win Nibbanic realization. So the object of bhāvanā lies within, to develop and purify the mind by constant, repeated watching of the phenomena, inside the khandha-groups. Sometimes samatha and vipassanā are separately done, and we have therefore two disciplines, samatha bhāvanā and vipassanā bhāvanā.

Samatha Bhāvanā

Herein the practice of 'Samatha' in this original Sāsana aims to suppress and to calm down kilesa torments and impurities. So we get peace of mind with quiet mind. In the Pāli Texts, to get calmness the Buddha teaches us to concentrate on a single object with steady mind for a long period. The objects can be a circle symbol, a disc, virtues of the Exalted Buddha, meditation on Death, and others, totally 40 Samatha objects for a concentrated mind. So we get calmness, serenity and tranquillity. In the past earth kasina, meditation on the object of Pathavī Earth in a disc or a circle symbol is used by repeated cultivation of mind by saying 'pathavī', 'pathavī', and 'pathavī' for many times until a quiet, good mind or concentration is attained.

This is known as 'pathavī kasina meditation'. For some concentration meditators deep steadfast mind put on a holy virtue, Arahant, is very useful to get a calm, pure state of mind. This constant knowing of Arahant virtue for a long period is called 'Buddhānussati', a discipline of Recollection of Buddha's Virtue or Attribute (Guṇa). Therefore one's own mind does not go here and there because the mind is now fixed on an object constantly.

So, due to vigilant calm practice we all get samatha, the good rightful calmness of our own mind. The mind does not waver. The mind is now full of energy and steadfastness. So samatha is also known as 'samādhi' or 'concentration' (serenity). Tranquillity is attained with this peaceful mind. The mind, being at peace, becomes samatha bhāvanā cultivation, the training of mind, in this pure Sāsana.

Vipassanā Bhāvanā

Now the unique Sāsana term is 'vipassanā', unknown in other world religions. The pāli term 'vipassanā' means special watching, wisdom-in-sight discipline. In other words it also means bare awareness, non-judgmental knowing, noting the changing nature of life. So, in Vipassanā discipline, when we see, we just note 'seeing,

seeing, seeing,' and let this fact go. If we get pain in our body, we note clearly and impersonally just 'pain', 'pain' and let it go. This is called 'special insight seeing' or 'pure noting and bare watching' of the phenomena, whether physical thing or mental thing, as soon as they arise at present moment only. We must live in the present. So we note also the changing (anicca) fact of our experiences and dukkha and anatta truths also. Hence this special noting called 'vipassanā bhāvanā' cultivation of insight-wisdom to realize the Four Noble Truths directly and clearly.

Kammaṭṭhāna

Sometimes the term 'kammaṭṭhāna' is used in the sacred texts to denote both samatha and vipassanā (calm and insight). For some practitioners these two disciplines work in actual practice in meditation centres. The word 'kammaṭṭhāna' means the base or the fundamental of calm and insight practices. The term applies to both, since we get earth kasina disc meditation as 'kammaṭṭhāna' (action base), as well as his meditation of feeling or sensation such as 'pain', 'pain', pain' in vipassanā work which is termed also kammaṭṭhāna (action base). We note 'see-

ing', 'seeing', 'seeing' facts when we see someone or something. These phenomena are 'kammaṭṭhāna objects of mindfulness'. We note stiffness, hardness, etc., of our physical body as bare phenomena to be watched with clear, nonjudgmental mind (sati). This is 'Kammaṭṭhāna', taking things as they rise and let them go automatically, naturally.

Therefore one can both use these terms in such meditation works in both spheres, such as samatha, bhāvanā, vipassanā bhāvanā, or samatha kammaṭṭhāna, vipassanā kammaṭṭhāna quite rightly.

Anyhow, the main job is to make more and more mental and spiritual development or 'cultivation' with constant, energetic mind in the object of meditation. Repetition is essential to get both tranquil mind and pure, impersonal wisdom. So the term 'bhāvanā' is appropriate.

CHAPTER (6)

SAMŚĀRA AND THIRTY-ONE PLANES OF EXISTENCE

(a) What is Samśāra

The Exalted Buddha teaches the truth of Samśāra which means repeated rounds of births and deaths in life-series. In other words the term means cycle of existence. All of us have undergone past, countless lives. Therefore the Buddha himself testified the past existences by his own experiences and personal super knowledge called Abhiññā insight. In the first Utterance of the Buddha, called the paean of victory, the existence of samśāra is confirmed like this:-

Paean of victory, the first joyful declaration:

“Through many a birth I wandered in samśāra, seeking, but not finding the builder of the house. Sorrowful is it to be born again and again.

O House-builder! you are seen. You shall not build the house again. All your rafters are broken (now). Your ridge-pole is shattered.

My mind has attained the unconditioned.
Achieved is the end of craving."

(Dhammapada Verse 153-154)

These utterances of 'countless births' of the past time (Anekajāti samāsāram) in samāsāric wanderings clearly testify and show the existence of past births for other worldlings (puthujjana) also who are in the rounds of births and deaths. And the declaration of the Buddha himself-- "the repeated Khandha houses"--shows that we live in samāsāra before final release. So in Buddha's Noble Dhamma the existence of many countless lives (samāsāra) is accepted. And, the goal of original Buddhism as taught by the exalted Buddha is Nibbāna only, so that deliverance/ liberation from samāsāra is attained. Samāsāra means repeated births, becoming which always signifies 'Dukkha'. From samāsāric dukkha we must be liberated which means Nibāna, the supreme freedom, or the highest bliss and greatest happiness. Samāsāra means rounds and rounds of dukkha existences, so Nibbānic salvation must be sought by all right-thinking persons. The truth of samāsāric lives must be accepted by Holy Testimony of the Enlightened Buddha, to win supreme peace. Belief in samāsāra is one main pillar of Buddha Dhamma, the backbone of Buddhism.

What is Saṃsāra?

King Milinda asked “What¹¹ is Saṃsāra?” to arahat Nāgasena.

He replied:-

“O king! in this place, in this locality, in this province, a sphere, a realm, one dies. From this place of existence, when one dies, and one also is reborn in such and such a place, a locality, a province, a sphere, a realm there and then. From such place, sphere or realm, one dies again and one is reborn in another place or realm. Such wanderings from this and that, from that and this is called ‘saṃsāra’. This is one great truth of life.

Concerning the existence of saṃsāra there is another great truth as taught in the Aṭṭhasālinī Aṭṭhakathā wherein ‘paramattha’ the ultimate things are mentioned. Saṃsāra here means the repeated occurrences, the constant arising of Khandha-aggregates (factors of life), dhātu/ elements of life, the coming of āyatana (bases of life) and dhātu-repeats (the experiences of repeated life's elements). This is truly, in the ultimate sense, saṃsāra.

In brief, we can note that saṃsāra signifies and teaches us that we all move from one existence to another existence in repeated, count-

less manner. This is 'series of lives' of countless 'births and deaths', and again rebirths in many ways. One is wandering from one life to another life, so one is a moving being (*sattavā*). Yet no 'soul' or 'self' transmigrates in sam̐sāric lives. There is no transmigration of the soul as taught in some other religions. If one believes the present *rūpa-nāma* as entity is reborn in next realms, he is under the heresy of Eternalism (*Sassata diṭṭhi*), since no permanent soul, eternal soul exists to go into the next existence. If one believes in this one life only by saying *nāma-rūpa* (entity or soul) ceases at death, he is taking annihilation (*nihilism*), so he is under heresy of materialism (*Uccheda diṭṭhi*= annihilationism, belief in one life only). Both Eternalism and Nihilism are extremes. The middle, pure, holy belief lies between these two wrong beliefs, the causal relationship of cause and effect without soul or personality belief.

The problem of 'soul wandering' is explained in *Milinda Pañhā* by Venerable Nāgasena, the arahat. All *rūpa-nāma* even do not transmigrate to another existence and to another realm. But rebirth does take place. The question of King Milinda is answered thus:-

VENERABLE NĀGASENA: O King! If a man

lights a candle and also put light to another candle, does this light transmigrate as an entity? Do candles change?

KING MILINDA: There is no change in candles from one to another.

VENERABLE NĀGASENA: O King! In the same way there is rebirth without soul, without transmigration of soul.

KING MILINDA: Kindly give another example

VENERABLE NĀGASENA: O King! Do you still remember a poetry you have already learned from a poet during your childhood?

KING MILINDA: Yes, Sir. I still remember the poem of my childhood days.

VENERABLE NĀGASENA: O King! Why? Did the poem of your master transform to you as entity, without change?

KING MILINDA: No sir, Master's poem does not transmigrate from him to me, to stay as entity.

VENERABLE NĀGASENA: In the same way, the rebirths take place without transmigration whatsoever. One existence dies. One existence arises. There is no transmigration of a permanent entity or eternal soul.

So there is no complete identity nor total difference in rebirth-process of rūpa and nāma, just like milk turns to curd, curd turns to butter,

and the process goes on without substance. Milk is not curd. Curd is not butter. But there is connection with a difference. Identity with a difference past *nāma-rūpa* arises in new *nāma-rūpa*. But they are not the same. Yet they are not totally different from one another. All these factors of life (*nāma-rūpa*) have rebirths, similarity with differences.

So in Buddhism, rebirth is not rebirth of soul, substance or Self. Only *Khandhas* are reborn, in changing process. Identity in change, change in identity is long processes of *saṃsāric* lives, the ocean of *saṃsāra*. No one knows or needs to know the beginning of life, the starting point of *saṃsāra*, since it is limitless, it is infinite. Many countless world-cycles appear in process so that *saṃsāra* cannot be assigned for a first cause from this or that of the Buddhas. No period-point can be fixed for *saṃsāra* series. Therefore the Buddha's Teaching declares that *saṃsāra* is just like the big wide ocean (*Samśāra sāgara*) without fixed beginning. It is measureless. It is countless series of lives, known as 'saṃsāra' or the infinite 'wanderings of processes only'.

(b) The Nature and Classes of 31 Planes of Existence

The technical term Saṃsāra signifies repeated births and repeated deaths. Saṃsāra also means cycle of countless existences, the saṃsāric journey of life with many planes of abodes also exist for all who do good or bad deeds accordingly. What are the spheres or the planes the living beings have to go to?

The planes of existence are technically termed 'Okāsa loka', the dwelling places or environmental spheres to stay. Altogether, due to kammic deeds, all beings need to know that 31 destinies really exist:-

(1) Unhappy or woeful states	4
(2) Human plane of existence	1
(3) Deva-celestial sensual planes	6
(4) Divine brahma planes with Rūpa and Nāma Aggregates	15
(5) Non-mental Brahma Divine Abode without any consciousness or mind	1
(6) Arūpa Non-material Brahma Abodes	<u>4</u>
Total of planes	31

These kammic destinies creating suitable bad or good or better existences in the rounds of

saṃsāra (cycle of existences) are clearly and truly taught by the Omniscient Buddha with supernormal wisdom-eye (Abhiññā insight) in all Tipiṭaka original canonical scripture--Sutta, Vinaya and Abhidhamma. Especially, in the famous Abhidhamma Text, Yamaka, the Buddha declares that many types of planes of existence really exist. So the moral instruction based on many types of existence should be studied and understood in clear light. Where are these 31 planes?

The Earth and its Existence

Our human earth has both spacious ground (earth) and rocks too. These mass and aggregates called 'Globe' can have the solidity of 2 lakhs and forty thousands yojanas in extent. These earthy mass and watery mass are very large in length and breadth. So it is reckoned as the two masses just mentioned are supported by a mass of air (atmosphere) of nine lakhs and sixty thousand yojanas.

Under such mass of air there are infinite void of sky or upper hemisphere of limitless nature. Beyond and above such high atmosphere of space, and also inside, some heat element can exist, known as fire-kalāpa groups or atoms.

Between the sky and space above and 'cracks', our world exists. Air atmosphere supports the world so naturally, the wind moves and changes in its own nature and way. Even the earth moves. The planets and stars also exist in movement or in suspension in void of sky or void of space. These statements, being made in the past 2500 years ago, can be compared with the saying of science which declares that the air-mass of 5,700,000,000,000 tons envelop the earth. These statements are full of interest to think deeply now.

2. The Place of 31 Planes of Existence

For evil persons eight types of hells or 'lower planes' have to exist naturally. They are Sañjīva, Kālasutta, Samighāta, Royuva, Mahāroyuva, Tāpana, Mahātāpana and Avīci. These eight existences, being all woeful states, are known as 'Niriya', 'Nga-ye', meaning painful, unhappy state in a single word of reference 'Hell'.

Although, usually, evil creates four types of woeful states: hell, animal state, hungry ghost state and demon state in most sermons and instructions, some Pāli Texts mention only hell, animal plane, and plane of hungry ghosts. Evidently, the demi-god known as Asurakāya=Devil.

is classified under celestial realm of Tāvātimsa. Generally, in Myanmar, this Asurakāya is a lower, painful being, so that there are four woe-ful, unhappy, lower states in the world.

About 15,000 yojanas below this earth there exists Sañjīva hell. Underneath this one, about 15,000 yojanas below each, there are Kālasutta hell and others succeeding one after another, getting toward lower and lower. Anyhow, due to evil thought, word and deed in this human life, many have to get lower planes. And all kinds of hells have immense heat, burning coals, difficult lives and dangers, such as contact always with hot, burning materials or living in great boiling water pot. As always, bad begets bad, evil promotes evil, here and hereafter without fail. This is the law of life which means the Law of Kamma.

According to geophysicists, geographers and environmental scientists, we learn that this Earth-mass has 260000 miles. When we make measurement below this earth, that is sixty six miles underneath we find ironical mass in liquid form due to high temperature. Also cobalt matter is controlled by huge 66-mile-thick rock slab. Even today Earth Science cannot tell us the centre of the deepest earth, and cannot yet reveal whether this pivot is a mass or a liquid in

nature. Yet so far these findings have full interest for us.

It is interesting to note the significance that the life-term or 'hellish life' has no exact years of torment. Hell-beings are quite different in eight great hells with various degrees of evil deeds to give suitable effects in these lower realms. So hellish-torment-terms also vary. However there is no eternal hell in Buddhism.

Likewise, also in the Animal Realm of Sphere, the life-term vary according to kamma and result type. Interestingly, there is no separate abode for animal kingdom as all animals of various kinds live in human world. Yet, since humans and animals are quite different in physical form and mind, we classify animals abode 'Tiracchāna plane' even though the place is in this world only.

The abode of Hungry Ghosts (departed spirits) are at the mountains, hills, valleys, forests or some faraway places. Since they are ghosts, human eyes cannot see them. Yet they can create themselves into gross physical bodies so that ordinary human beings can see them face to face. Many human persons fear ghosts, apparitions and strange signs but actually humans, beings of higher order and with intelligence, mindfulness and reason, need not fear these supernatural beings. Indeed ghost's status is be-

low human level: humans are higher beings. Of course, ghosts want to terrify you.

Now is the time to state the higher realms where higher beings live in great divine happiness. These devas (deities), known as Catumahārāja celestial beings, live in Catumahārāja Deva Abode, due to the good, ethical kammic deeds done in this human world before they die. Yet this first devaloka is the lowest among the six heavenly deva planes of existence. Above this deva plane, about 42,000 yojanaś apart, on top of Mt. Meru, there is a plane of Tāvātimsa where Tāvātimsa deities live in great sensual pleasure almost permanently. Above this celestial plane, Yāmā deities live in Yāmā without any need to get enjoyment. They enjoy divine joys to their hearts' content. Above this deva plane there are Tusitā divine beings with the abode of the same name 'Tusitā'. Above this deva plane there is Nimmānarati abode where Nimmānarati celestial beings live. Lastly, the apex of six deva realms, called Paranimmitavasavattī plane exists, the difference of 42,000 yojanas. This devaloka is reached step by step up to the sixth plane only. All are divine sensual worlds.

Now we come to non-sensual worlds, where lust, greed, sensuality and anger are suppressed for many centuries. They are brahma

worlds with the jhānic beings with calm minds. So above Paranimmitavasavattī sensual divine-realm, 558,000 yojana distance, the three brahma worlds exist, namely, Brahma Pārisajjā, Brahma Parohitā, and Mahā Brahma realms. All these three brahma divine planes, being the resultant effect of First Jhānic wholesome deed in human world, exist in the same row, side by side. So these brahma gods are said to live in three types of First Jhāna plane only.

Higher above this First Jhānic three places are the Second Jhānic plane, above five million-five lakh, eight thousand yojanas distant away. Since all brahma gods in this sphere belong to the Second Jhānic attainments during human existence, the three abodes here--Parittābhā, Appamāṇābhā, and Ābassarā-- exist side by side.

Also the higher brahma world, the Third Jhānic brahma abode has three abodes side by side, namely, Parittasubhā, Appamāṇasubhā, Subakiṇhā. These gods enjoy this place because of their Third Jhānic attainments while they live and practise this noble, wholesome deed. The distance from the second brahma abode is the same.

Added with 15 Rūpa Brahma, Matter-Only-Brahma and Non-mental Brahmas, we note the mind-body prosscending brahma goods are 15

only. The highest non-mental brahma realm is 22,284,000 yojana distant from this human world. If we add another Fourth Jhānic planes of Vehaphala bhūmi, Assannatho bhūmi, and Pure Five bhūmi (where Anāgāmi Ariyas live), we get seven Fourth Jhānic spheres or abodes of seven. Note that Vehaphala, Asannasa, and Five Pure bhūmi exist side by side.

Above these seven Fourth Jhānic planes there are Four Immaterial (Arūpa) planes, five million five lakhs eight thousand yojanas in distance. Stage by stage Arūpa Jhānic persons reach Ākāśānañcā yatana bhūmi, Viññāṇañcā yatana bhūmi, Ākiñcaññā yatana bhūmi, and Nevasaññā nāsaññā yatana bhūmi respectively, at equal distance. All these higher immaterial four spheres are void of matter (physical body).

Except matter-only brahma and mind-only brahma, other Brahma 15 planes have both mind and body. The highest brahma abode (Arūpa apex plane) is 22,284,000 yojanas away from the human world.

3. The Ground-Earth in Devaloka and Brahma loka

Unlike human world where ground earth is rough and dirty, the divine earth or ground is free from dust and dirt. In divine worlds, the

ground is made of divine glass and divine earth, smooth and clear. Since there are no rubbish, dirt, foul things on the ground, the deities also shine brightly with glory and splendour. They are most lovely to look at since physical bodies are always clean, clear and bright. So all devas and brahmas are always 'shining beings'.

4. Food of Gods (Devas)

All deities (devas) in six celestial planes take divine food called 'Deva oza', the divine essence in small amounts only. Unlike human food, the divine food does not contain carbon particles because subtle energies to sustain life in upper worlds are in existence. So there is no need to discharge foul things from the body, such as excrement and urine.

5. Food of Brahma Beings

Since brahma divine beings are superior in body and mind than six deva deities, they eat only 'pīti' (peace and sublime mind), the divine delight as daily food. As this pure mental food called 'pīti' is very soft and subtle, the bodies of brahmas are also most subtle in physical nature, called 'ethereal' beings. Brahmas in brahma worlds always live on pīti (divine pleasure) without eating any food. Some may think it is very

difficult or very impossible. But all brahmas have jhānic concentrations with divine love always. So they can live without food. In this human world also some unique, noble Vipassanā Yogī meditators eat only two or three morsels of rice without any hunger. Some even do not sleep three or four days without break, yet these practitioners have clean, clear faces and behaviour. If some readers do not believe these wonderful achievements, they should go to meditation centres and practise calm and insight continuously. When deep concentration and clear objects are attained, they will experience such higher things by insight. Constant concentration practice will testify facts.

In deva worlds, gods and goddesses, like human beings, make love since male and female factors exist in six celestial planes. However, in all twenty brahma divine worlds, all brahmas lack sex features. No one can be classified as male or female. Yet the forms look like male form only. As all brahmas reject lust and anger in brahma worlds, they have no sex urge or lustful thoughts.

6. The Life Term of Deities

All six deva realms and twenty divine (brahma) worlds are the abodes of good, meritorious persons who perform wholesome deeds,

with faith and devotion while living as human beings. When they die, some reach devaloka and some, by jhānic power, attain brahma realm. So all these divine beings live in great longevity, very long lives.

Geographically and cosmically speaking, one day and night in the lowest deva plane is equal to 50 years duration of the human existence. In each higher deva realm, the duration of life expands in double number for a single day and night in each devaloka. As time doubles, their life-span also lasts four times or in quadruple extent of life, better than human duration here. So if a person reaches a higher and higher abodes above human world, he enjoys more life-span since in heavenly worlds nights and days remain very long. Virtues have better rewards.

Now we have another confirmation from many astronauts who orbit the earth and penetrate into space. They report that outside the worldly atmosphere, up above space, days and night are longer than the earth ones. So one day in a life on the moon means fifteen days on earth. One night on the moon signifies and equals fifteen days in human world. Therefore space scientists declare that one-day, one-night duration of the moon equals one month on earth here.

The Natural Law of Universe and the Natural Law of Kamma are related. So higher and higher one reaches in the cosmic order and other planes, time is lengthened and subdued. According to the teaching of the Buddha in the noble Abhidhamma, the life-spans in deva realms are as follow:

Deva Bhūmi Deva Life-span Human-Years

Catumahārāja	500	years	9,000,000
Tavatimsa	1000	years	36,000,000
Yāmā	2000	years	144,000,000
Tusitā	4000	years	576,000,000
Nimmānarati	8000	years	2304,000,000
Paranimmita- vasavati	16,000	years	9216,000,000

7. Life-Span of Brahma Gods

In order to attain to a state of brahma being, ordinary, wholesome (kusala) deeds cannot help, because brahma abodes are also quite far from this human world. So in this very life some hermits, ascetics, contemplatives and mystics try to cultivate high, noble mundane state of concentration, one-pointedness of mind or suppression of wavery thoughts and low desires, known technically as jhānic practice.

Those who attain in stages here shall reach different stages of divine brahma worlds, step by step. Thus humans who practise and attain First Jhāna with vitakka, vicāra, pīti, sukha and ekaggatā (five factors of intensive concentration) shall reach First Brahma stage abode when they die as humans. Those who attain the Second Jhāna in this very life shall, after death, be reborn in Second Stage Brahma World.

Indeed, all who become brahmas in higher and higher abodes (divine realms) live something like gods in countless years. No one can reckon the life-span of all brahmas in brahma years or translated into the same equivalents of human years. They all live very very long lives. So their life-spans (living-years) have to be counted in 'kappa': world-cycle time or world-system periods only. Years cannot catch the time in brahmaloka and in brahma persons. Only 'Kappa systems' can note their life-span.

Even the lower brahma world, the First Jhānic plane, has one third of asaṅkhyeyya kappa world duration, that cannot be counted in billions of years. In the same level brahma bhūmi, brahma purohita persons live in half of asaṅkhyeyya kappa world duration. And third brahmas of this First Jhānic plane, Mahā brahmas, live full asaṅkhyeyya world system. So these First

Jhānic dwelling brahmas in First Brahma loka have countless years of lives to live without any troubles and worries due to the powerful attainment of First Jhāna.

In the Second Jhānic plane (bhūmi) Parittābhā Brahmas live two mahā kappa life-span. Appamañābhā Brahmas live four mahā-kappa duration. Ābassarā Brahmas live eight mahākappa duration.

In the Third Jhānic plane (bhūmi), Parittasubhā Brahmas have sixteen mahākappa duration. Appamāṇasubhā Brahmas live up to the end of thirty mahākappas, and Subhakiṇhā Brahma's life-span extend up to the end of sixty-four mahākappas. In Fourth Jhānic plane, both Vehapphola Brahmas and Asaññasatta Brahmas live full five hundred mahākappas. Suddhāvāsa Brahmas have five planes so that Avihā live one thousand mahākappas. Atappā Brahma's life span is two thousand mahākappas. Sudassī Brahmas live up to four thousand mahākappas. Sudassī Brahmas live as long as eight thousand mahākappas and Akaniṭṭha Brahmas live sixteen thousand mahākappa world cycles.

For Arūpa (non-material, formless) brahmas Ākāśānañcāyatana Brahmas live twenty thousand mahākappas, Viññāṇañcāyatana Brahmas forty thousand mahākappas, Ākiñcaññā-yatana

Brahmas sixty thousand mahākappas and finally Nevasaññānāsaññāyatana Brahmas live up to 84,000 mahākappa world cycles.

8. Actuality (Reality) and Truth Knowledge

All sentient beings doing many low and high types of kamma, wander in saṁsāric stream of lives, the 31 planes of existence. The celestial abodes Jhānic planes cannot be seen with scientific instruments like microscopes. Eyes cannot see, yet higher and lower abodes exist. Human eyes have limited ranges. Yet thousands of miles away, there are hills, mountains, flowers, plants, etc. Science cannot do the work of Jhāna and Abhiññā. Science lacks wisdom-insight eye too. Unseen things exist here, below and above. These kammic and jhānic existences are due to wholesome (kusala and jhānic) deeds done on this very earth. So wonderful results or effects arise, in other remote places and times for each individual's volitional activities. The 31 planes at first seem to be strange and mysterious. But, naturally, they have to exist in accordance with natural or cosmic law of life (kammic deeds or jhānic practices). Only divine eyes, supernormal insights, special knowledge reveal these actions and results. Without special super-knowledge no one can see such planes.

CHAPTER (7)

SUTTAS FOR RECITATION

- (a) The “Golden Cage” in Pāḷi and English
- (b) The “Eleven Suttas” in Pāḷi and English
- (c) Abin̄ha Sutta in Pāḷi and English
- (d) Mahāsamaya Sutta in Pāḷi and English

(a) The Golden Cage

1. All Self-Enlightened Buddhas won victory over Māra the Evil One with his hordes of bad followers. All Buddhas realized the Four Noble Truths and taught their disciples and followers the correct way to Nibbāna.

2. May all the twenty-eight Buddhas, starting with Taṇhaṅkarā, stay on my humble head. Now they dwell on my clean head. All Buddhas are Supreme Guides to countless humans, deities, brahmas, hermits and bhikkhus.

3. May Gotama the Buddha stay on my humble head. Now he is dwelling on my pure

head. May the Nine Noble Attributes of the Dhamma (four maggas, four phalas and Nibbāna) be in my both eyes. Now they are in my both eyes. May the eight categories of Ariya dwell on my breast. Now they dwell on my breast.

4. May Venerable Anuruddha stay within my heart. Now he dwells in my heart. May Venerable Sāriputta stay on my right. Now he dwells on my right. May Venerable Koṇḍañña stay on my back. Now he stays on my back. May Venerable Moggallāna stay on my left. Now he dwells on my left.

5. May Venerable Ānanda and Rāhula stay in my right ear. Now they dwell in my right ear. May Venerable Mahākassapa and Venerable Mahānāma stay in my left ear. Now they dwell in my left ear.

6. May Venerable Sobhita who possesses glory that shines like the sun stay on the tips of my hair falling on my back. Now he dwells on the tips of my hair falling on my back.

7. May Venerable Kumārakassapa who teaches the Dhamma in a wonderful way and who possesses morality stay on my lips. Now he dwells on my lips.

8. May the five Venerable Bhikkhus, namely Puṇṇa, Aṅgulimāla, Upāli, Nanda and Sīvali stay on my forehead. Now they dwell on my forehead.

9. Besides the above-mentioned fifteen Disciples, may the remaining Disciples stay on all the rest of my body. Now they dwell on the rest of my body.

10. Ratana Sutta is in front of me. Metta Sutta is on my right. Dhajagga Sutta is at my back. Aṅgulimāla is on my left.

11. Khanda, Mora, Āḷānātiya-- all three Suttas are now above my head sheltering me like an umbrella. The remaining four Maṅgala, Vaṭṭa, Bojjhanga and Pubbanha Sutta now guard me like great walls.

12-13. May the powers of the Buddha's virtues act as a protective 'golden cage' for me. May the Buddha's powers prevent diseases and dangers from afflicting me.

14. Now I am living in this 'golden cage'. So may all the great persons always protect me from all kinds of dangers and troubles.

15. Now I have sought right sacred protection in the above-mentioned way. Now I am being safely protected by the Noble Ones. May the powers of the Buddha wipe away all the possible dangers and harms. May sīla and samādhi of the Saṃgha help me gain health and happiness.

Golden Cage (Pāḷi)

1. Jayāsannāgatā buddhā, jitvā māraṃ savāhanam. Catusaccamatarasaṃ, ye pivimsu narāsabhā.
2. Tanhaṅkarādayo buddhā, aṭṭhavīsati nāyakā. Sabbe paṭiṭṭhitā mayhami, matthake te munissarā.
3. Sīse paṭiṭṭhito nosi, buddho dhammo dvilocane. Saṃgho paṭiṭṭhito mayhami ure sabbaguṇākaro.
4. Hadaye me anuruddho, sārputto ca dakkhiṇe. Koṇṭaṇṇo pacchābhāgasmimi, moggallāno ca vāmake.
5. Dakkhīṇe savane mayhami, āsumi ānandarāhulā. Kassapo ca mahānāmo, ubhosumi vāmasotake.
6. Kesante piṭṭhibhāgasmimi, sūriyova pabhaṅkaro. Nisinno sīrisampanno, sobhito munipuṅgavo.
7. Kumārakassapo nāma, mahesī citravācako. So mayhami vadane niccam, paṭiṭṭhāsi guṇākaro.
8. Puṇṇo aṅgulimālo ca, upāli nanda sīvali. Ime pañca mahā therā, nalāṭe tilakā viya.
9. Tehi sesā mahātherā jitavanto jinorasā. Jalantā sīlatejena aggamaṅgesu saṅṭhitā.

10. Yatanamī purato āsi, dakkhiṇe mettasu-
ttakamī. Dhajaggamī pacchato āsi, vāme
aṅgulimālakamī.
11. Khanda moraparittañca āṭanāṭiyasu-
ttakamī. Ākāse chadanamī āsi, sesā
pākārasaṇṭhitā.
12. Jinānamī balasamīyutte, dhammapākā-
ralaṅkate. Vasato me akicchena, sammā-
sambuddhapañcare.
13. Vātapittādisaṅcātā, bāhirajjhattupaddavā
Asesā vināsamī yantu, anantaguṇatejasā.
14. Jinapañcaramajjhamhi, viharantamī
mahītale. Sadā pārentu mamī sabbe, te
mahāpurisā' sabbā.
15. Iccheva mekantamī kato, surakkho
jinānubhāve.
Hatārisamīgho samīghassa, tejena
guṇākarassa.

(b) Paritta Pāḷi and Translation

Introduction to Paritta

1. O all devas and all noble beings! Now is the time to listen to the Buddha's suttas. These protective suttas by the Enlightened One should be heard by all beings in all the worlds

and cosmos, as they are noble and good. May you come and listen to these sacred suttas.

2. It is the auspicious time now. O devas and noble beings, now is the time to hear the Dhamma.

3. Now we all who have assembled here on this auspicious occasion pay homage to the All-knowing Buddha. He is worthy of receiving noble offerings; he is morally perfect; he avoids doing evil and unwholesome deeds; he has cut off *saṃsāra*, the round of births; he has completely eradicated all types of passion and defilement. He has also gained insight into the Four Noble Truths. So all sacred powers and glories are always present in his mind and heart.

4. There are morally good and right-thinking beings who practise self-restraint and pay obeisance to the Three Gems (the Buddha, the Dhamma and the Saṅgha). May all devas in thousands of universes listen to our Paritta recitation. Devas of the earth and the sky and devas at Mount Meru and their followers, may they pay a visit here because the Dhamma teaches contentment and freedom from trouble.

5-6. There are demons, ogres, devas and brahmas in each universe. Now we have done meritorious deeds in order that we may enjoy wealth and happiness. May all living beings feel

glad and share our joy. We are glad to live in this time of Sāsana, the Buddha's Teaching. Therefore may all devas carry out their duties and responsibilities without forgetfulness. Kindly try harder to protect human beings who are worthy of protection.

7. May the Buddha Sāsana gain more and more success as a guide to this human world. May all devas always protect the Sāsana and preserve world peace.

8. May everyone get physical and mental well-being. May their hearts be gladdened. May they feel happy and well.

9. May devas protect us from all kinds of enemy, danger and disease.

Paritta Nidāna (Pāḷi)

1. Samantā cakkavāḷesu, attrāgacchantu devatā. Saddhammaṃ munirājassa, suṇantu saggamokkhaḍaṃ.
2. Dhammassavanakālo ayaṃ bhadantā.
3. Namotassa bhagavato arahato sammāsam-buddhassa.
4. Yesantā santāsantacittā, tisaṇasaraṇā, ettha lokantare vā, bhumma bhumma ca devā, guṇa gana gahaṇa, byāvaṭā sabba-kālaṃ.
Eta āyantu devā, vara kanakamaye,

merurāje vasanto, santo santosahetum
munivaravacanam, sotu maggam samaggā.

5. Sabbesu sakkavāḷesu, yakkhā devā ca
brahmano.

Yam amhehi katan puññam, sabbasam-
pattisādhakam.

6. Sabbe tam anumodhitvā samaggā sāsane
ratā. Pamādarahitā hontu, ārakkhāsu
visesato.

7. Sāsanassa ca lokassa, vuḍḍhī bhavatu
sabbadā.

Sāsanampi ca lokañca, devā rakkhantu
sabbadā.

8. Saddhim hontu sukhī sabbe, parivārehi
attano.

Anīghā sumanā hontu, saha sabbehi
ñātibhi.

9. Rājato vā corato vā
manussato vā amanussato vā
aggito vā udākato vā
pisācato vā khāṇukato vā
kaṇṭakato vā nakkhattato vā
janapadarogato vā asaddhammato vā
asandiṭṭhito vā asappurisato vā
caṇḍa hatthi assa miga goṇa kukkura
ahivicchika maṇisappa dīpi
accha taraccha sūkara mahimisa yakkha-
rakkhasādīhi

nānābhayato vā nānārogato vā nānāupad-
davato vā
ārakkhami gaṇhantu.

1. Maṅgala Sutta

The Benefit of Reciting Maṅgala Sutta

Daily recitation and practice of Maṅgala Sutta will bring auspiciousness to any place and at any time. Moreover, dangers, troubles and calamities will be prevented. Enemies will not be able to win victory over us, and wealth and happiness will increase. No one can harm us secretly or openly. Progress is assured. One will attain Maṅgala and Phala Insight.

Maṅgala Sutta (Translation)

1. For a total of twelve consecutive years devas and men in all the human and deva worlds had speculated as to what constituted auspiciousness. Yet no one had been able to explain what precisely auspiciousness was.

2. The Buddha taught the 38 Factors of Auspiciousness for the welfare of individuals and for millions of mankind as a whole. These factors of Auspiciousness can eliminate evils and

misdeeds in human society. So let us recite Maṅ-gala Sutta.

3. Ven. Sir! [to Venerable Mahā Kassapa, the Head of the First Buddhist Council] I, Ānanda, have learnt Maṅgala Sutta direct from the Buddha himself and I have memorised it correctly as follows:

At one time the Enlightened One was reciting in Jetavana Monastery built by the rich man Anāthapindika in Sāvatthī. At the middle of night a deva came to the Monastery, making it shine with his devine light, to seek Maṅgala answers from the Buddha.

He aproached the Buddha and paying homage to the Buddha, he said:

4. Venerable Sir, all humans and devas want happiness, well-being and Nibbāna. They had tried to find Maṅgala Dhamma for twelve years, but had been unable to find it. Therefore kindly explain Maṅgala Dhamma.

The Buddha said:

5. Not to associate with the foolish,
To associate only with the wise,
To honour those worthy of honour;-
This is the Highest Auspiciousness.
6. To dwell in a suitable locality,
To have done good deeds previously,

- To set oneself on the right course;-
This is the Highest Auspiciousness.
7. To have wide knowledge and skill in
technology,
To have discipline and good training,
To speak what is true and pleasing;-
This is the Highest Auspiciousness.
8. To support one's mother and father,
To care for one's wife and children,
To have a blameless occupation;-
This is the Highest Auspiciousness.
9. To perform acts of charity,
To abide by customary laws,
To help relatives and the community;-
This is the Highest Auspiciousness.
10. To refrain from evil
(In thought, word and deed),
To abstain from intoxicants,
To be diligent in doing good deeds;-
This is the Highest Auspiciousness.
11. To be respectful, to be modest,
To be contented, to be grateful,
To frequently listen to the dhamma;-
This is the Highest Auspiciousness.
12. To be patient, to be amenable to advice,
To see often the samanās,
To frequently discuss the dhamma;-

This is the Highest Auspiciousness.

13. To practise Austerity,
And the Practice of Purity,
To have Perception of the Ariya Truths,
To Realize Nibbāna (through Arahatta-phala);-

This is the Highest Auspiciousness.

14. When touched by pain and pleasure,
An arahat's mind is unshaken,
'Tis free from sorrow, pure and secure;-

This is the Highest Auspiciousness.

15. Those who have fulfilled these things
Are invincible everywhere,
Are safe and happy anywhere;-
This is the Highest Auspiciousness.

(1) The Maṅgala Sutta (Pāḷi)

1. Yamā maṅgalamā dvādasahi, cintayimāsu
sadevakā.
Sotthānamā nādhigacchanti, aṭṭhattimāsañca
maṅgalamā.
2. Desitamā devadevena, sabbapāpavināsa-
namā.
Sabbalokahitatthāya, maṅgalamā tamā
bhaṇāma he.
3. Evamā me sutamā-
Ekamā samayamā Bhagavā Sāvattiyamā

4. Bahū devā maṇussā ca, maṅgalāni acintayumī.
Ākaṅkhamānā sotthānamī, brūhi maṅgala muttamamī.
5. Asevanā ca bālānamī, paṇḍitānañca sevanā.
Pūja ca pūjaneyyānamī, etamī maṅgala muttamamī.
6. Patirūpadesavāso ca, pubbe ca katapuññatā.
Attasammāpaṇidhi ca, etamī maṅgala muttamamī.
7. Bāhusaccañca sippañca, vinayo ca susikkhito.
Subhāsītā ca yā vācā, etamī maṅgala muttamamī.
8. Mātāpituupaṭṭhānamī, puttadārassa saṅgaho.
Anākulā ca kammantā, etamī maṅgala muttamamī.

9. Dānañca dhammacariyā ca, ñātakānañca saṅgaho.
Anavajjāni kammāni, etaṃ maṅgala muttamaṃ.
10. Āratī viratī pāpā, majjapānā ca saṇṭyamo,
appamādo ca dhammesu, etaṃ maṅgala muttamaṃ.
11. Gāravo ca nivāto ca, santuṭṭhi ca kataññutā.
Kālena dhammassavanam, etaṃ maṅgala muttamaṃ.
12. Khamti ca sovacassatā, samaṇānañca dassanam,
Kālena dhammasākacchā, etaṃ maṅgala muttamaṃ.
13. Tapo ca brahmacariyañca, ariyasaccāna dassanam,
Nibbānasacchikiriya ca, etaṃ maṅgala muttamaṃ.
14. Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati.
Asokaṃ virajaṃ khemaṃ, etaṃ maṅgala muttamaṃ.
15. Etādisāni katvāna, sabbattha maparājita.
Sabbattha sotthim gacchanti, taṃ tesam maṅgala muttamaṃ.

Maṅgala suttaṃ niṭṭhitam.

2. Ratana Sutta

The Benefits of Reciting Ratana Sutta

The great benefits are: overcoming three calamities (famine, war diseases); protection from attack by evil spirits and devils; liberations from suffering caused by various factors; freedom from imprisonment; being well-treated by devas.

Translation

1. Lying at the feet of Dipaṅkara Buddha, the Buddha as a Bodhisatta expressed this desire and determination to strive for Buddhahood. For countless years since then he had striven for and achieved Ten Perfections, doing meritorious deeds for the benefit not only of himself but also of his relatives and the rest of the whole world. He won victory over Five Kinds of Mara and attained Full Enlightenment with the highest virtues and powers. Now let us hear these noble virtues or Attributes of the Buddha in mind and recite Ratana Sutta in the same way as Venerable Ānanda recited it in Vesāli to wipe away the calamities.

2-3. The Ratana Sutta is treated with much reverence by devas in all the universes. It was potent enough to wipe away all the calamities in Vesāli. Let us recite it now.

4. Celestial and terrestrial devas have now gathered together here. May all of them be happy to hear the Sutta which is now going to be recited.

5. O devas, please listen to the recitation of the Sutta. Human beings have constant respect and love for you. So please love human beings, not forgetting to take care of them.

6. In the land of human beings, in the land of Naga dragons and in the land of devas there are gems regarded as highly precious. None of these gems can compare with the Buddha in respect of preciousness. The Buddha possesses the Noble Attributes. May this word of truth make all beings wealthy and happy.

7. The Buddha, the Supreme One among Sakyan kings, attained Nibbāna. In all the world there is nothing comparable to Nibbāna in respect of preciousness. Nibbāna characterized by deathlessness and annihilation of all defilements is the most precious gem. May this word of truth make all beings wealthy and happy.

8. The Buddha praised the concentration gained in the Sotāpatti Magga Insight and Arahatta Magga. There is no concentration like Arahatta Magga concentration. May this word of truth make all beings wealthy and happy.

9. The Eight Categories of Ariya are praised by the Buddha. They are worthy of offering by the people and the act of offering to them brings good benefits to the giver. May this word of truth help make human beings wealthy and happy.

10. Arahats attain Nibbāna through energetic practice of the Dhamma with an earnest faith in it. They are Noble Ones. May this word of truth make human beings wealthy and healthy.

11. The Buddha likened the Sotāpatti person to a stone-post firmly fixed in the ground that no wind from any direction can shake. A Sotāpatti person has an imperturbable mind. May this word of truth make human beings wealthy and healthy.

12. Sotāpanna Stream-winners, though they may live in heedlessness for seven existences, are never reborn for the eighth time. They attain Arahatsip within the period of seven existences.

13. The attainment of Magga Insight rids the Stream-winner of three defilements, namely, self-illusion, doubt and indulgence in unwholesome rites and ceremonies. He has no more wrong belief and faith. He is on the right path to moral purity.

14. He no longer does anything that can lead him to Apāya. He does not commit any crime. So he is a Noble One. May this word of

truth bring happiness and wealth to all beings.

15. If ever he happens to have done something evil physically, verbally and mentally, he will never conceal such an evil thing. The Buddha said that a Stream-winner never conceals any evil thing he might have because he has already attained Magga and Phala Insight. Saṃgha, the Order of such Stream-winners, is truly a Noble Gem. May this truth bring happiness and wealth to all beings.

16. Just as a grove of trees in full blossom is delightful, so is the Dhamma by the Buddha, because it leads to Nibbāna. The Buddha taught the Dhamma for the benefit of all who are trying to get out of the round of birth. The Buddha is therefore a Noble Gem. May this truth bring happiness and wealth to all beings.

17. The Buddha discoursed the Dhamma through his own effort and shared it with the rest of the animate world for their well-being. He knew how to teach the Dhamma according to the hearer's intellectual level. So he is a Noble Gem. May this truth bring happiness and wealth to all beings.

18. Ārahats, members of the Saṃgha, have no craving for further existence. All the volitional activities they did in all the past have been totally exhausted and they never do any

deed that can cause a new existence. They have acquired great, mature wisdom. Their death is like the dying out of an oil-lamp. It is in this sense that they are noble. May this truth bring happiness and wealth to all beings.

19. Devas from celestial and terrestrial abodes have assembled here in this place. They pay homage to the Buddha who attained Enlightenment the way his predecessors had done. May well-being and prosperity come to all beings.

20. Devas from celestial and terrestrial abodes have assembled here in this place. They pay homage to the Dhamma taught by the Buddha in the same way as it was taught by the preceeding Buddhas. May this act of paying homage to the Dhamma bring well-being and prosperity to all beings.

21. Devas from celestial and terrestrial abodes have assembled here in this place. They pay homage to the Saṃgha that has come into existence in the same way as it had come into existence during the times of preceeding Buddhas. May this bring well-being and prosperity to all beings.

(2) Ratana Sutta (Pāḷi)

1. Paṇidhānato paṭṭhāya tathāgatassa dasa pāramiyo,

Dasa upapāramiyo, dasa paramatthapāra-
miyoti

Samattimāsa pāramiyo, pañca mahāpari-
ccāge,

Lokatthacariyaṃ nātatthapariyaṃ buddha-
tthacariyanti

Tisso cariyāyo, pacchimabhava gabbha-
vokkantim

Jātim, abhinikkhamanam, padhānacari-
yam, bodhipallaṅke māravijayam, sabba-
ññutaññāṇappaṭivedham,

Dhammacakkappavattanam, nava lokutt-
aradhammeti

Sabbepi, me buddhagūṇe āvajjetvā

Vesāliyā tisu pākārantaresu

Tiyāmarattim parittam karonto

Āyasmā ānandatthero viya

Kāruṇṇacittam upaṭṭhapetvā--

2. Koṭisatasahassesu, cakkavāḷesu devatā.

Yassāṇam paṭiggaṇhanti, yañca vesāliyā-
pure.

3. Yogāmanussadubbhikkha-sambhūtam
tividham bhayam.

Khippa mantaradhāpesi, parittam tam
bhaṇāma he.

4. Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe.
Sabbeva bhūtā sumanā bhavantu,

Atthopi sakkacca suṇantu bhāsitam.

5. Tasmā hi bhūtā nisāmetha sabbe,
Mettam karotha mānusiya pajāya.
Divāca ratto ca haranti ye balim,
Tasmā hi ne rakkhatha appamattā.
6. Yamikiñci vittam idha vā huraṃ vā,
Saggesu vā yam ratanam paṇitam.
Nano samam atthi tathāgatena.
Idampi buddhe ratanam paṇitam.
Etena saccena suvatthi hotu.
7. Khayam virāgam amata paṇitam,
yadajjhagā sakyamunī samāhito.
Na tena dhammena samatthi kiñci,
Idampi dhamme ratanam paṇitam.
Etena saccena suvatthi hotu.
8. Yam buddhaseṭṭho parivaṇṇayī sucim,
Samādhi' mānantarika' nya' māhu.
Samādhinā tena samo na vijjati,
Idampi dhamme ratanam paṇitam.
Etena saccena suvatthi hotu.
9. Ye puggalā aṭṭhasatam pasatthā,
cattāri etāni yugāni honti.
Te dakkhineyyā sugatassa sāvakā,
Etesu dinnāni mahapphalāni.
Idampi samghe ratanam paṇitam,
Etena saccena suvatthi hotu.
10. Ye suppayuttā manasā dāhena,
Nikkāmino gotamasāsanamhi.

Te pattipattā amatam vigayha,
 Laddhā mudhā nibbutim bhuñjamānā.
 Idampi samghe ratanam paṇītam,
 Etena saccena suvatthi hotu.

11. Yathindakhīlo pathavissito siyā,
 catubbhi vātehi asampakampiyo.
 Tathūpamam sappurisaṃ vadāmi,
 Yo ariyasaccāni avecca passati.
 Idampi samghe ratanam paṇītam,
 Etena saccena suvatthi hotu.
12. Ye ariyasaccāni vibhāvayanti,
 Gambhīrapaññena sudesitāni.
 kiñcāpi te honti bhusam pamattā,
 Na te bhavam aṭṭhama' mādiyanti.
 Idampi samghe ratanam paṇītam,
 Etena saccena suvatthi hotu.
13. Sahāva'ssa dassanasampadāya,
 Taya'ssu dhammā jahitā bhavanti.
 Sakkāyadiṭṭhi vicikicchitañca,
 Sīlabbatam vāpi yadatthi kiñci.
14. Catūhapāyehi ca vipkamuto,
 chaccābhiṭhānāni abhabba kātum.
 Idampi samghe ratanam paṇītam,
 Etena saccena suvatthi hotu.
15. Kiñcāpi so kamma karoti pāpakam,
 Kāyena vācā uda cetasā vā.
 Abhabba so tassa paṭicchadāya,
 Abhabbatā diṭṭhapadassa vuttā.

- Idampi saṁghe ratanam paṇītam,
Etena saccena suvatthi hotu.
16. Vanappagumbe yathā phussitagge,
Gimhāna māse pathamasminigimhe.
Tathūpamam dhammavaram adesayi,
Nibbānagāmim paramam hitāya.
Idampi buddhe ratanam paṇītam,
Etena saccena suvatthi hotu.
17. Varo varaññū varado varāharo,
Anuttaro dhammavaram adesayi.
Idampi buddhe ratanam paṇītam,
Etena saccena suvatthi hotu.
18. Khīnam purāṇam nava natthi sambha-
vam,
Virattacittā' yatike bhavasmim.
Te khīṇabījā avirūḥhichandā,
Nibbanti dhīrā yathāyam padīpo.
Idampi saṁghe ratanam paṇītam,
Etena saccena suvatthi hotu.
19. Yānīdha bhūtāni samāgatāni,
Bhum māni vā yāni va antalikkhe.
Tathāgataṁ devamanussapūjitaṁ,
Buddhaṁ namassāma suvatthi hotu.
20. Yānīdha bhūtāni samāgatāni,
Bhum māni vā yāni va antalikkhe.
Tathāgataṁ devamanussapūjitaṁ,
Dhammaṁ namassāma suvatthi hotu.
21. Yānīdha bhūtāni samāgatāni,

Bhummāni vā yāni va antalikkhe.
 Tathāgataṃ devamanussapūjitaṃ.
 Saṅghaṃ namassāma suvatthi hotu.
 Ratanasuttaṃ niṭṭhitaṃ

3. Metta Sutta

Discourse on Loving-Kindness Benefits of reciting Metta Sutta

One sleeps soundly and wakes up refreshed. One does not dream bad dream. One looks nice and graceful in the face and earns the affection of others. One is free from the harm of evil beings like ogres.

Translation

1. The power of Metta Sutta prevents evil beings like ogres from molesting or harming those who recite it regularly either during day-time or night-time.

2. The recitation enables one to get a sound and refreshing sleep undisturbed by any bad dream. Let us now start reciting Metta Sutta.

3. One who wishes to enjoy the benefits of doing wholesome deeds should incline one's

mind towards the attainment of Nibbāna. One must be an able and upright person. One must be amenable to guidance by wise people. One must be modest and gentle.

4. One must be content with what little one has. One must be a person who can be easily maintained by other. One must have as few things as possible to attend to. One must live a simple life. One must have control over one's sense organs like eye, ear, etc. One must have mature intelligence. One must not have coarse manners. One must not be emotionally too much attached to one's supporters and relatives.

5. One should never do anything that might be censured by the wise. May all beings be happy and free from harm. May they enjoy physical and mental well-being.

6. All those that breathe, those that can easily get frightened, those that can keep calm and unruffled, those that have long bodies, those that have big bodies, those that have bodies of medium length and size, those that have short bodies, those that have thin bodies, those that have fat bodies...

7. Those who are visible and those who are invisible, those who are living far away, those who are living near, those who are living

neither too far away nor too near, those who are already born and those who are yet to be born, may all those beings that have now been mentioned be happy and healthy.

8. One should not bear hatred for the other. One should not impose restrictions on the other. One should bear no grudge against the other. One should not think little of the other and treat with disrespect. One should not desire the other to suffer.

9. One should love other beings with solicitous care just in the same way as a mother loves her child.

10. One should radiate the warmth of Metta, loving-kindness to all beings in all directions.

11. One should dwell in a Metta-filled state of mind at all times and in whatever posture one may assume. In the Teachings of the Buddha such a way of living is described as a noble way of living.

12. One should reject wrong beliefs. One should have a good moral character. One should try to have a good knowledge of the Right Path and to get rid of one's attachment to sensual pleasures.

(3) Metta Sutta (Pāḷi)

1. Yassānubhāvato yakkhā, neva dassenti
bhīsanam.
Yañhi cevānuyuñjanto, rattindiva' mat-
andito.
2. Sukhamisupati sutto ca, pāpam kiñci
na passati.
Evamādiguṇūpetam, parittam tam
bhaṇāma he.
3. Karaṇīya' matthakusalena, yanta santam
padam abhisamecca.
Sakko ujū ca suhujū ca, suvaco cassa
mudu anatimānī.
4. Santussako ca subharo ca, appakicco ca
sallahukavutti.
Santindriyo ca nipako ca, appagabbho
kulesva' nanugiddho.
5. Na ca khudda' mācare kiñci, yena
viññū pare upavadeyyum.
Sukhino va khemino hontu, sabbasattā
bhavantu sukhittā.
6. Ye keci pāṇabhūta' thi, tasā vā
thāvarāvā' navasesā.
Dīghā vā yeva mahantā, majjhimā
rassakā aṇukathulā.
7. Diṭṭhā vā ye va adiṭṭhā, ye va dūre
vasanti avidūre.

Bhūtā va sambhavesīva, sabbasattā
bhavantu sukhittā.

8. Na paro paramā nikubbetha, nātimaññe-
tha katthaci na kiñci
Byārosanā paḍighasañña, nāññamaññ-
assa dukkha' miccheyya.

9. Mātāyathā niyaṃputta māyusā ekaputta
manurakkhe.

Evampi sabbabhūtesu, mānasam bhāva-
ye aparimānam.

10. Mettañca sabbalokasmim, mānasam
bhāvaye aparimānam.

Uddham adho ca tiriyañca, asambā-
dham avara masapattam.

11. Tīṭṭham caram nisinno va, sayāno yāva
-tā'ssa vītamiddho.

Etam satim adhiṭṭheyya, brahma'metam
vihāra'midha māhu.

12. Diṭṭhiñca anupaggamma, sīlavā dassa-
nena sampanno.

Kāmesu vineyya gedham, na hi jātug-
gabbhaseyya puna reti.

Mettasuttam Niṭṭhitam

4. Khandha Sutta

Benefits of Reciting Khandha Sutta

One will be free from snake-bite. One will be also free from the danger of poisonous animals and insects. In case one is bitten by a snake, one should recite this Sutta frequently. The Sutta can avert other dangers, too.

Khandha Sutta (Translation)

1-2. O good people, since this Sutta is like medicine of devas, it can cure and prevent poisonous bites, by four kinds of snake. Now countless beings are living in Ānākhetta. This Sutta protects one not only from poisonous snakes but also protects one from other kinds of danger. So let us recite this protective Khandha Sutta now.

3. May my Metta (loving-kindness) reach King Dragons, namely Virūpakkha, Erāpathana, Sabyāputta and Kanhāgotama.

4. May my Metta reach all legless beings, all two-legged beings, all four-legged beings and all many-legged beings.

5. May all legless beings not molest me. May all two-legged beings not molest me. May all four-legged beings not molest me. May all many-legged beings not molest me.

6. Beings who have a craving for five kinds of sensual pleasure; those that breathe; those beings that have visible physical bodies, may there be no harm to these beings. May they see or experience only wholesome good things.

7. The Buddha has no moral and mental defilement at all. The Dhamma has no moral and mental defilement at all. The Saṃgha has no moral and mental defilement at all. Animals like snakes, scorpions, centipedes, spiders and rats have moral and mental defilements.

8. Now I have provided myself with safeguard and protection. Poisonous animals, you all go away from me. I pay obeisance to the Buddha. I also pay obeisance to the preceding seven Buddhas.

Khandha Sutta (Pāḷi)

1. Sabbāsīvisajātīnaṃ, dibbamantāgadam
viya.
Yam nāseti visam ghoram, sesaṇcāpi
parissayam.
2. Āṇākkhettamhi sabbattha, sabbadā
sabbapāṇinaṃ.
Sabbasopi nivāreti, parittam tam bhaṇāma
he.
3. Virūpakkhehi me mettam, mettam
cyāpathehi me.

Chabyhāputtehi me mettam, mettam
kaṇhāgotamakehi ca.

4. Apādakehi me mettam, mettam
dvipādakehi me.

Catuppadehi me mettam, mettam
bahuppadehi me.

5. Māmam apādako himsi, mā mam him-
si dvipādako.

Māmam catuppado himsi, mā mam him-
-si bahuppado.

6. Sabbe sattā sabbepāṇā, sabbe bhūtā ca
kevalā.

Sabbe bhadraṇi passantu, mā kiñci āpa
māgamā.

7. Appamāṇo buddho, appamāṇo dhammo.
Appamāṇo saṃgho, pamāṇavantāni
sarīsapāni.

Ahi vicchikā satapadī, uṇṇānābhī sarabū
musikā.

8. Katā me rakkhā, katam me parittam,
paṭikkamantu bhūtāni.

Soham namo bhagavato, namo sattannam
sammāsambuddhānam.

Khandhasuttam niṭṭhitam

5. Mora Sutta

Benefits of Reciting the Mora Sutta

It can protect one from baleful effects of seduction by medical means, baleful effects of the work of poltergeists and similar maleficent practices. It is effective in protecting women against sexual abuses and modesty violation. It is also effective in preventing attempt by someone to degrade one's social rank. It also makes one safe from being killed.

Mora Sutta (Translation)

1-2. While the Buddha during his life as a peacock the Perfection he safeguarded himself was this Mora Sutta. Hunters had not succeeded. This Sutta was said by the Buddha to be a potent Mantrā. Now let us recite it together.

3. The sun is like the eye for human beings. It is the incomparable ruler. It has golden hues, giving light to all the places on earth. Now the sun is rising. I pay homage to the golden sun illuminating the earth. I will spend this whole day-time under the protection of Your Majesty the sun.

4. All Buddhas have eliminated all things evil and unwholesome. They are Fully-enlightened Ones. I pay obeisance to the Byddhas.

May they protect me. I pay obeisance to those who have seen the Four Noble Truths. I pay obeisance to Arahattamagga and sabbaññutañāṇa. I pay obeisance to those who are already free from moral defilements. I pay obeisance to Arahattaphala Dhamma.

Thus did the Peacock, the would-be Buddha, provided himself with protection from harm. Only after doing so, did he leave to search for food.

5. The sun is like the eye of human beings. It throws light on the surface of the earth. It has now set. I pay obeisance to the sun that has golden hues and that illuminates the earth. I will now spend the whole night-time under the protection of Your Majesty the Sun.

6. I pay obeisance to the Buddhas who have eliminated all evils and who have known all there is to know. May the Buddhas protect and safeguard me. I pay obeisance to the Ariyas who have known all there is to know about the Four Noble Truths, to Arahattamagga and Sabbaññutañāṇa, to those who have freed themselves from moral fetters and to Arahattaphala Dhamma.

Thus did the Peacock make protection for himself at night-time.

Mora Sutta (Pāli)

1. Pūrentaṃ bodhisambāre, nibbattaṃ
morayoniyaṃ.
yena samivihitārakkhaṃ, mahāsattaṃ
vanecarā.
2. Cirassaṃ vāyamantāpi, neva sakkhiṃ
su gaṇhituṃ,
“Brahmamanta” nti akkhātaṃ, parittaṃ
taṃ bhaṇāma he.
3. Udetayaṃ cakkhumā ekarājā,
harissavaṇṇo pathavippabhāso.
Taṃ taṃ namassāmi harissavaṇṇaṃ
pathavippabhāsaṃ,
tayā’jja guttā viharemu divasaṃ.
4. Ye brāhmaṇā vedagū sabbadhamme,
te me namo’te ca maṃ pālayantu.
Namatthu buddhānaṃ namatthu
bodhiyā.
Namo vimuttānaṃ, namo vimuttiyā,
Erenaṃ so parittaṃ katvā, moro carati
esana.
5. Apeatayaṃ cakkhumā ekarājā,
harissavaṇṇo pathavippabhāso.
Taṃ taṃ namassāmi harissavaṇṇaṃ
pathavippabhāsaṃ,
tayā’jja guttā viharemu rattim.
6. Ye brāhmaṇā vedagū sabbadhamme,

te me namo te ca mam pālayantu.
 Namatthu buddhānam, namatthu
 bodhiyā,
 namo vimuttānam, namo vimutiyā.
 Emaṃ so parittam katvā, moro vāsa'
 makappayi.

Morasuttam niṭṭhitam

6. Vaṭṭa Sutta

Benefits of Reciting Vaṭṭa Sutta

It can protect one from the danger of fire. Taking an oath by this Sutta can save one and one's neighbourhood from getting burnt in a fire.

Vaṭṭa Sutta (Translation)

1. The Buddha was reborn as a quail in one of his lives as a Bodhisatta (would-be Buddha) trying to fulfil the Perfections that are essential to the attainment of Full-Enlightenment. This Sutta saved him from forest fires.

2. The Buddha taught this Sutta to Venerable Sāriputta. The Sutta will endure till the end of the world. It has an immense power. Let us now recite this Sutta.

3. There is virtue in morality. There is

such a thing as the truth. There is virtue in telling the truth. There is such a thing as moral purity in deeds done bodily, verbally and mentally. There is such a thing as compassion towards beings. I had taken oaths by these truths as a Bodhisatta.

4. Thus have I taken oaths by these truths contemplating the virtues of those Buddhas who have appeared.

5. O Forest Wild Fire, though I have wings I am unable to fly yet. Though I have legs, I am unable to walk. My parents have fled forsaking me. O Forest Fire, please avoid me.

6. Sāriputta, when I asseverated this truth the great blazing fire immediately avoided me as if it were in contact with water, keeping away from me at a great distance. Sāriputta, there is nothing comparable to my word of truth. This my fulfilment of Perfection in telling the truth.

Vaṭṭa Sutta (Pāḷi)

1. Pūrentaṃ bodhisambāre, nibbattaṃ
vaṭṭajātiyaṃ.

Yassa tejena dāvaggi, mahāsattaṃ
vivajjayi.

2. Therassa sāriputtassa, lokanāthena
bhāsitaṃ.

Kappatthāyina mahātejana, parittaṃ taṃ

bhaṇāmahe.

3. Atthi loke sīlaguṇo, saccam̐ soceyya'
nuddayā.

Tena saccena kāhāmi saccakiriya'
muttamam̐.

4. Āvajjetvā dhammabalam̐, saritvā
pubbake jine.

Saccabala' mavassāya, saccakiriya'
makāsa' ham̐.

5. Santi pakkhā apatanā, santi pādā
avañcanā.

Mātā pitā ca nikkhantā, jātaveda
paṭikkama.

6. Saha sacce kate mayham̐, mahāpajjalito
sikhī.

Vajjesi soḷasakarīsāni, udakam̐ patvā
yathā sikhī.

Saccena me samo natthi, esā me
saccapāramī.

Vaṭṭasuttam̐ niṭṭhitam̐

7. Dhajagga Sutta

Benefits of Reciting Dhajagga Sutta

The recitation of this sutta can make one more intelligent and give the courage to go

anywhere without any companion day or night. It will enhance one's will-power. It will give one the courage to speak before the public.

Dhajagga Sutta (Translation)

1. The mere recollection or contemplation of this Dhajagga Sutta can make one as safe in a fall from a high place as if one were on the level ground.

2. Innumerable is the number of those who have been saved from various kinds of danger such as the danger of ogres and thieves. Let us now start reciting the Sutta.

3. Venerable Mahākassapa! I, Ānanda, have heard this Sutta direct from the Bhagavā. I am now reciting it.

At one time the Bhagavā was residing at the Jetavana monastery donated by the rich man Anāthapiṇṇika of Sāvatti.

4. Then and there the Buddha, addressing the Bhikkhus, said, "O Bhikkhu," and the Bhikkhus were prepared to listen to him. The Buddha said as follows:

"Bhikkhus, a war once broke out between Tāvatisa devas and Asurā devas. Sakka King of Tāvatisa gathered Tāvatisa warriors together and said, 'If fear ever comes upon you in the battlefield, you first take a look up at the tip

of my flag. It will dispel your fear and give you courage.

5. "It you fail to look up at the tip of my flag, you just take a look up at the tip of Pajāpati Deva King's flag. This too will dispel your fear.

6. "It you fail to look up at the tip of Pajāpati Deva King's flag, you just take a look up at the tip of Varuṇa Deva King's flag. This too, will dispel your fear.

7. "It you fail to look up at the tip of Varuṇa Deva King's flag, you just take a look up at the tip of Īsāna Deva King's flag. This too, will dispel your fear". Thus said Sakka, King of Devas, to the Tāvatinīsa warriors.

8. "O Bhikkhus! Doing all these things as told by Sakka, King of Devas, might or might not dispel the fear felt by the warriors.

9. "It is because Sakka is himself not free from rāga (lust), dosa (hate) and moha (ignorance). He is himself cowardly and would often get frightened, tremble and run away in the face of fear.

10. "O Bhikkhus! I shall now teach you this truth which will certainly help you. Whenever you feel fear, a trembling fear or something that make you hair stand on end you must remember and contemplate the Noble Attributes of the Buddha in the following way.

11. The Bhagavā is worthy of special veneration, *Araham*, he truly comprehends all the dhammas by his own intellect and insight, *Sammāsambuddha*, he possesses (penetrative) knowledge and perfect (course of) practice of morality, *Vijjācaraṇasampanna*; he speaks only what is beneficial and true, *Sugata*, he knows all the three lokas, *Lokavidū*; he is incomparable in taming those who deserve to be tamed, *Anuttaro purisa dammasārathi*; he is the Teacher of devas and men, *Satthādevamanussānam*; he is the Enlightened One, knowing and teaching the Four Noble Truths, *Buddha*; and he is the Most Exalted, *Bhagavā*.

12. Thus should you remember and contemplate the Noble Attributes of the Buddha. This will certainly dispel all your fears.

13. If you fail to remember and contemplate the Noble Attributes of the Buddha, you must remember and contemplate the Noble Attributes of the Dhamma.

14. The Teaching of the Bhagavā, the Dhamma, is well-expounded, *Svākkhāta*, (because it is the exposition of the Four Noble Truths which lead to the realization of Nibbāna). It is personally apperceivable, *Sandiṭṭhika*, (because they can actually be experienced and comprehended by anyone through adequate practice

of Insight development). It is not delayed in its results, *Akālika*, (because it immediately yields the benefits of realization of Nibbāna, i.e., achieving phala immediately after magga, to anyone who adequately practises Insight development). It can stand investigation, *Ehipassika*, lit., come and see, (because its truths can be tested by anyone). It is worthy of being perpetually borne in mind *Opaneyyika*. And its truths can be realized and experienced by the ariyas individually, by their own effort and practice, *Paccattam Veditabba Viññūhi*.

15. Contemplating the Noble Attributes of the Dhamma in this way will certainly dispel all your fears.

16. If you fail to contemplate the Noble Attributes of the Buddha and the Noble Attributes of the Dhamma, you must contemplate the Noble Attributes of the Saṃgha.

17. The disciples of the Bhagavā, the Saṃgha, are endowed with right practice, *Suppaṭipanna*, (because the Saṃgha practise the right practice, i.e., the development of the Noble Path of Eight Constituents. They are endowed with straightforward uprightness. *Ujuppaṭipanna*, because the Saṃgha diligently and unswervingly follow the straight Middle Way, i.e., the Noble Path of Eight Constituents. They are endowed

with right conduct, *Nāyappaṭipanna*, because the practice of the Saṃgha is solely directed to the realization of Nibbāna. They are endowed with correctness in practice, *Sāmicippaṭipanna*, because the Saṃgha devotedly cultivate the development of the Noble Path of Eight Constituents. The disciples of the Bhagavā, the Saṃgha, consisting of eight categories or four pairs of disciples of the Bhagavā, are worthy of receiving offerings brought even from afar, *Āhuneyya*. They are worthy of receiving offerings specially set aside for guests, *Pāhuneyya*. They are worthy of receiving offerings donated for well-being in the next existence, *Dakkhineyya*, and are worthy of receiving obeisance, *Añjalikaraṇīya*. They are the incomparably fertile field for all to sow the seed of merit, *Anuttaram puñṇakkhettaṃ lokassa*.

18. Thus should you contemplate the Noble Attributes of the Saṃgha. Inclining your mind to the Noble Attributes of the Saṃgha and contemplating them will certainly dispel all your fears.

19. What I have now told you is all true, because I attained Enlightenment in the same right way as my predecessor Buddhas. Like all of them I never do any bad deed anywhere; I have seen the Ultimate Truth through my own effort; I am free from lust and craving, from

anger and hatred, from ignorance and fear; and I have never trembled with fear nor have I ever run away in fear. Those who incline their minds to the Noble Attributes of the Buddha, the Noble Attributes of the Dhamma and the Noble Attributes of the Saṃgha and contemplate these Noble Attributes are certain to be free from all kinds of fear.

20. The Buddha then continued to say:

21. Bhikkhus, wherever you live, whether it is in the forest or at the foot of a tree or in an isolated place you must remember and contemplate the Noble Attributes of the Buddha. This will enable you to live without fear.

22. If you fail to remember and contemplate the Noble Attributes of the Buddha, you must remember and contemplate the Noble Attributes of the Dhamma which is well-expounded for liberation from the round of births.

23. If you fail to remember and contemplate the Noble Attributes of the Saṃgha, you must remember and contemplate the Noble Attributes of the Saṃgha.

24. Remembering and contemplating the Noble Attributes of the Buddha, the Noble Attributes of the Dhamma and the Noble Attributes of the Saṃgha will prevent fear of any kind from coming over you.

Dhajagga Sutta (Pāḷi)

1. Yassānussaraṇenāpi, anālikkhepi pāṇino.
Patiṭṭha madhigacchanti, bhūmiyaṃviya
sabbathā.
2. Sabbupaddavajālamhā, yakkhacorādisam-
bhavā.
Gaṇanā na ca muttānaṃ, parittanā taṃ
bhaṇāma he.
3. Evaṃ me sutanā--
ekamā samayaṃ bhagavā sāvatthiyaṃ
viharati
Jetavane anāthapiṇḍikassa ārāme.
4. Tatra kho bhagavā bhikkhū āmantesi
'bhikkhavo' ti.
'Bhadante' ti te bhikkhū bhagavato
paccassosunā.
Bhagavā etadavoca--
bhūtapubbamā bhikkhave
devāsurasaṅgāmo samupabyūḷho
ahosi.
Atha kho bhikkhave sakko devānami-
ndo
deve tāvatanāse āmantesi--
"Sace mārisā devānaṃ saṅgāmagatā-
naṃ uppajjeyya
bhayaṃ vā chambhītattamā vā lomahaṃ-
so vā,

mameva tasmim̐ samaye dhajaggam̐
ullokeyyātha.

mamam̐ hi vo dhajaggam̐ ullokayatam̐
yam̐ bhavissati bhayam̐ vā chambhi
tattam̐ vā
lomaham̐so vā, so pahīyissati.

5. No ce me dhajaggam̐ ullokeyyātha,
attha pajāpatissa devarājassa dhajaggam̐
ullokeyyātha.

Pajāpatissa hi vo devarājassa dhajaggam̐
ullokayatam̐
yam̐ bhavisatis bhayam̐ vā chambhita-
ttam̐ vā lomaham̐so vā so pahīyissati.

6. No ce pajāpattissa devarājassa dhajaggam̐
ullokeyyātha

atha varuṇassa devarājassa dhajaggam̐
ullokeyyātha,
varuṇassa hi vā devarājassa dhajaggam̐
ullokayatam̐
yam̐ bhavissati bhayam̐ vā chambhi-
tattam̐ vā lomaham̐so vā,
so pahīyissati.

7. No ce varuṇassa devarājassa dhajaggam̐
ullokeyyātha,

atha īsānassa devarājassa dhajaggam̐ ullo-
keyyātha,

īsānassa hi vo devarājassa dhajaggam̐
ullokayatam̐

yam bhavissati bhayam vā chambhita-
ttam vā lomahanā so vā,
so pahīyissatī” ti.

8. Tam kho pana bhikkhave
sakkassa vā devānamindassa dhajaggam
ullokayatam
pajāpatissa vā devarājassa dhajaggam
ullokayatam
varuṇassa vā devarājassa dhajaggam
ullokayatam
īsānassa vā devarājassa dhajaggam
ullokayatam
yam bhavissati bhayam vā chambhita-
ttam vā lomahanā so vā,
so pahīyethāpi nopi pahīyetha.

9. Tam kissa hetu?

sakko hi bhikkhave devānamindo
avītarāgo avītadoso avītamoho
bīru chambī utrāsī palāyīti.

10. Ahañca kho bhikkhave evam vadāmi--
sace tumhākam bhikkhave
araññagatānam vā rukkhāmūlagatānam
vā suñña gāragatānam vā
uppajjeyya bhayam vā chambhitattam vā
lomahanāso vā
mameva tasmim samaye anussareyyātha-
11. “Itipi so bhagavā araham, sammāsambu-
ddho, vijjācaraṇasampanno, sugato, loka-

vidū, anuttaro purisadhammasārathi, satthā devamanussānam, buddho, bhagavā” ti.

12. Mamam hi vo bhikkhāve anussaratam
yam bhavissati bhayam vā chambhi
tattam vā
lomahamso vā, so pahīyissati.
13. No ce mam anussareyyātha,
atha dhammam anussareyyātha--
14. “Svākkhāto bhagavatā dhammo, sandiṭṭ-
hiko, akāliko, ehipassiko, opaneyyiko,
paccattam veditabbo viññūhi” ti.
15. Dhammam hi vo bhikkhave anussara-
tam
yam bhavissati bhayam vā chambhi
tattam vā
lomanhamso vā, so pahīyissati.
16. No ce dhammam anussareyyātha
atha saṃgham anussareyyātha--
17. “Suppaṭipanno bhagavato sāvakasaṃ-
gho,
ujuppaṭipanno bhagavato sāvakasaṃ-
gho,
ñāyappaṭipanno bhagavato sāvakasaṃgho,
sāmicippaṭipanno bhagavato sāvakasaṃ-
gho,
yadidam cattāri purisayugāni aṭṭha purisa-
puggalā,
esa bhagavato sāvakasaṃgho--

āhuneyyo, pāhuneyyo,
dakkhiṇeyyo, añjalīkaraṇīyo,
anuttaramṃ puññakkhettamṃ lokassā” ti.

18. Saṃghamṃ hi vo bhikkhave anussaratamṃ
yamṃ bhavissati bhayamṃ vā chambhitattamṃ
vā
lomahamiso vā, so pahīyissati.
19. Tamṃ kissa hetu?
tathāgato hi bhikkhave arahamṃ
sammāsambuddho
vītarāgo vītadoso vītamoho
abhīru achambhī anutrāsī apalāyīti.
20. Ida mavoca bhagavā, idamṃ vatvāna
sugato
athāparamṃ etadavoca satthā--
21. Araññe rukkhamūle vā, suññāgāre va
bhikkhavo.
Anussaretha sambuddhamṃ, bhayamṃ tum-
hāka no si yā.
22. No ca buddhamṃ sareyyātha, lokajetṭhamṃ
narāsabhamṃ.
Atha dhammamṃ sareyyātha, niyyānikamṃ
sudesitamṃ.
23. No ce dhammamṃ sareyyātha, niyyānikamṃ
sudesitamṃ.
Atha saṃghamṃ sareyyātha, puññekk-
hattamṃ anuttaramṃ.
24. Evamṃ buddhamṃ sarantānamṃ,

dhammaṃ saṃghaṇca bhikkhavo.
 Bhayaṃ vā chambhitattaṃ vā,
 lomahaṃso na hessati.

Dhajagga suttaṃ niṭṭhitaṃ.

8. Āṭānāṭiya Sutta

Benefits of Reciting the Sutta

Regular recitation of this sutta can win you the affection of devas who are capable of bringing good luck to your life. It can exorcise evil beings out of you. It is a kind of medicine that can rid you of baneful influences of evil beings. The recitation can make you safe from being possessed by evil beings.

Āṭānāṭiya (Translation)

1. Demon-like non-human beings who do not believe in the teachings of the Buddha which are highly commended by all good people have the habit of molesting human beings. They are always bent on tormenting and torturing human beings.

2. The Buddha taught this Āṭānāṭiya sutta not only to prevent these non-human beings from molesting human beings but also to make

them willing to help and safeguard human beings. Let us now recite the sutta together.

3. I now make obeisance to Vipassī the Buddha who possessed Five Kinds of Power of Seeing and who was powerful and graceful to look at. I make obeisance to Sikhī the Buddha who always took compassion on all beings.

4. I make obeisance to Vessabhū the Buddha who had purified himself of moral defilements and who lived a life of austerity and also to Kakusandha the Buddha who had won victory over all the Māra soldiers.

5. I make obeisance to Koṇāgamaṇa the Buddha who had rid himself of all moral defilements and had Five Kinds of Power of subjugating the senses. I make obeisance also to Kassapa the Buddha who had freed himself from all moral fetters.

6. Gotama the Buddha taught the Dhamma which can rid all human sufferings. His body shone with colourful rays of light. He had powers and graceful looks. He was a prince of high-caste lineage. To this Gotama the Buddha I pay obeisance.

7. All Enlightened Ones know things as they truly are. They never indulge in backbiting. They are great and fearless.

8. The Buddha of Gotama lineage is fearless, has noble courage, is possessed of vijjā and carāṇa powers and does for the well-being of human beings and devas. I pay obeisance to Gotama the Buddha.

9. Seven Buddhas, namely Vipassī, Sikhī, Vissabhū, Kakusandha, Koṇāgamaṇa, Kassapa and Gotama, and a countless number of other Buddhas are not like Pacceka Buddhas and Arahats. These Fully-Enlightened Buddhas have their equals only among themselves. They all are immensely powerful.

10. All Buddhas possess Ten Powers and Vesārajjañāṇa. They are Noble-minded Great Men, and they proclaimed their attainment of Full Enlightenment.

11. All Buddhas are exceptionally brave amidst audiences. They speak as bravely as a lion would roar. They set in motion the wheel of Dhamma that no one is able to set in motion.

12. All Buddhas are guides to human beings, devas and brahmas. They all have the Eighteen Attributes of a Buddha, Thirty-two Extraordinary Characteristics and Eighty Lesser Characteristics of the Greatest Man.

13. All Buddhas always have coronas of light-radiation, about six feet across, round their bodies. They are greater and nobler than all

bhikkhus. They know all the dhammas. They are free from moral fetters. They have won victory over Five Kinds of Māra.

14. All Buddhas have a great many rays of light radiation emanating from their bodies. They have great powers, great wisdom, great strength and energy, great compassion and tenacious exertion of effort. They do for the welfare of all beings.

15. All Buddhas are islands to all beings. To all beings they are provider of support for liberation, they are provider of shelter, they represent a cave where one can be safe, and they are relatives one can rely on.

16. All Buddhas are a refuge for devas and human beings. I now bow down to the feet of Buddhas who are greater and nobler than all men.

17. I pay obeisance to the Buddhas mentally, verbally at all times when I am lying down, sitting down, standing up or walking.

18. May all the Buddhas who have the power of calming down the fire of kilesa passions safeguard you at all times. May the protection of Buddhas bring mental peace and calm to you and make you safe from all dangers.

19. May you be perfectly healthy, free from worries, able to win victory over all enemies and enjoy peace of mind.

20. May the Buddhas' Morality, the Truth they taught, their Tolerance and their Loving-kindness bring you perfect health and safeguard you with compassion at all times.

21. In the East there are powerful Gandhabba devas. May these devas make us perfectly healthy and safe from dangers at all times.

22. In the South there are powerful Kumbhaṇḍa devas. May these devas make us perfectly healthy and safe from dangers at all times.

23. In the West there are powerful Naga serpents. May these Naga serpents make us perfectly healthy and safe from dangers.

24. In the North there are powerful Yakkha devas. May these devas make us perfectly healthy and safe from dangers.

25. In the East is Dhataratṭha deva who rules over Gandhabba devas; in the South is Virūḷhaka deva who rules over Kumbhaṇḍa devas; in the West is Virupakkha deva who rules over Naga serpents; and in the North is Kuvera deva who rules over Yakkha devas.

26. These four powerful devas usually provide human beings with protection. They have a great retinue. May these make us perfectly healthy and safe from dangers at all times.

27. Celestial devas, terrestrial devas and Naga

serpents are immensely powerful. May these immensely powerful beings make us perfectly healthy and safe from dangers at all times.

28. Powerful devas live under the Teaching of the Buddha. May these devas make us perfectly healthy and safe from dangers at all times.

29. May you be free from all harms and hazards and from all kinds of worries. May all your ailments go away. May you be safe from all dangers. May you be able to live to a happy great old age.

30. One who is in the habit of paying homage to the Buddha, the Dhamma and the Saṅgha and always has respect for those who have sīla (morality), samādhi (concentration) and paññā (insight wisdom) lives to a ripe old age. Such a person looks nice in appearance, gains great prosperity and great physical strength, and is assured of long life, good looks, great wealth and great strength.

Āṭānāṭiya Sutta (Pāḷi)

1. Appasannehi nāthassa, sāsane sādhusam-
mate.
Amanussehi caṇḍehi, sadā kibbisakāribhi.
2. Parisānam catassannam, ahimsāya ca
guttiyā.

Yam̐ desesi mahāvīro, parittam̐ tam̐ bhañ
-āma he.

3. Vippassissa ca namatthu, cakkhumantassa
sirīmato.

Sikhissapi ca namatthu, sabbabhūtānu-
kampino.

4. Vessabhussa ca namatthu, nhātakassa
tapassino.

Namatthu kakusandhassa, mārasenāpa-
maddino.

5. Koṇāgamanassa namatthu, brahmaṇassa
vusīmato.

Kassapassa ca namatthu, vipbamuttassa
sabbadhi.

6. Aṅgīrasassa namatthu, sakyaputtassa
sirīmato.

Yo imam̐ dhammam̐ descsi, sabbadukk-
hāpanūdanam̐.

7. Ye cāpi nibbutā loke, yathābhūtam̐
vipassisum̐.

Te janā apisuṇātha, mahantā vītasāradā.

8. Hitam̐ devamanussānam̐, yam̐ namassanti
gotamam̐.

Vijjācaraṇasappannam̐, mahantām̐ vītasā-
radam̐.

9. Ete caññe ca sambuddhā, anekasatako-
ṭṭiyo

Sabbe buddhā samasamā, sabbe buddhā

mahiddhikā.

10. Sabbe dasabalūpetā, vesārajjehu pātgaṭā.
Sabbe te paṭijānanti, āsabhamiṭhāna
muttamam.
11. Sīhanādamī nadante te, parisāsu visāradā.
Brahmacakkamī pavattenti, loke appaṭiva-
tṭiyam.
12. Upetā buddhadhammehi, aṭṭhārasahi
nāyakā.
Bāṭṭimīsalakkhaṇūpetā, sītānubyañjanād-
harā.
13. Byāmappabhāya suppabhā, sabbe te
munikuñcārā.
Buddhā sabbaññuno ete, sabbe khīṇāsavā
jinā.
14. Mahāpabhā mahāteja, mahāpaññā maha-
bbalā.
Mahākāruṇikā dhirā, sabbesānamī sukhā-
vahā.
15. Dīpā nāthā paṭiṭṭhā ca, tāṇā leṇā ca
pāṇinam.
16. Sadevakassa lókassa, sabbe ete parāyaṇā.
Tesā hamī sirasā pāde, vandāmi purisu-
ttame.
17. Vacasā manasā ceva, vandāme' te tathā-
gate.

Sayane āsane ṭhāne, gamane cāpi
sabbadā.

18. Sadā sukhena rakkhantu, buddhā santikarā
tuvam.

Te hi tvam rakkhito santo, mutto sabba-
bhayehi ca.

19. Sabbarogā vinīmutto, sabbasantāpavajjito.
Sabbavera matikkanto, nibbuto ca tuvam
bhava.

20. Tesam saccena sīlena, khantimettābalena
ca.

Tepi amhe nurakkhantu, arogena sukhena
ca.

21. Puratthimasmim disābhāge, santi bhūtā
mahiddhikā.

Tepi amhe nurakkhantu, arogena sukhena
ca.

22. Dakkhiṇasmim disābhāge, santi devā
mahiddhikā.

Tepi amhe nurakkhantu, arogena sukh-
ena ca.

23. Pacchimasmim disābhāge, santi nāgā
mahiddhikā.

Tepi amhe nurakkhantu, arogena sukhe-
na ca.

24. Uttarasmim disābhāge, santi yakkhā
mahiddhikā.

Tepi amhe nurakkhantu, arogena sukkhena ca.

25. Puratthimena dhatarattho, dhakkhiṇena virūlhako.

Pacchimena virūpakkho, kuvero uttaram disam.

26. Cattāro te mahārājā lokapālā yasassino.
Tepi amhe nurakkhantu, arogena sukhe-
na ca.

27. Ākāsaṭṭhā ca bhūmaṭṭhā, devā nāgā
mahiddhikā.

Tepi amhe nurakkhantu, arogena sukhe-
na ca.

28. Idhimanto ca ye devā, vasantā idha sāsane.

Tepi amhe nurakkhantu, arogena sukhe-
na ca.

29. Sabbītiyo vivajjantu, soko rogo vinassatu.
Mā te bhavantvantarāyā, sukhi dīghāyuko
bhava.

30. Abhivādanasīlissa, niccam vuddhāpacāyino.

Cattāro dhammā vuddhanti, āyu vaṇṇo
sukham balam.

Āṭānāṭiya suttam nitthitam

9. Aṅgulimāla Sutta

Benefits of Reciting Aṅgulimāla Sutta

Recitation of this sutta helps pregnant women in childbirth. Women who are having difficulty in childbirth should be given *Paritta* water, i.e., the water made sacred and potent by the recitation of this sutta. The recitation should be regularly done preferably long before, rather than just before, childbirth. The sutta is just as potent for animals in similar cases.

Aṅgulimāla Sutta (Translation)

1. The sutta is a powerful sutta; even the water used in washing the places where bhikkhus sit reciting the sutta is powerful enough to get rid of all harms and dangers.

2. The sutta is capable of making childbirth easy and painless. It was taught by the Buddha to Venerable Aṅgulimāla. Its power and potency last as long as the world exists. It has great power. Let us now start reciting the sutta together.

3. “My dear sister, as far as I can recall, I have never since my bhikkhuhood taken the life of any living being with intent to kill.” May this asseveration bring peace and comfort to you as well as your child during your childbirth.

Aṅgulimāla Sutta (Pāḷi)

1. Parittam̐ yam̐ bhaṇantassa, nisinnaṭṭhāna-
dhovanam̐.
Udakampi vināseti, sabbameva parissayam̐
2. Sotthinā gabbhavuṭṭhānam̐, yañca sādheti
taṅkhaṇe.
Therassa' ṅgulimālassa, lokanāthena
bhāsitam̐.
Kappaṭṭhāyimi mahātejam̐, parittam̐ tam̐
bhaṇāma he.
3. Yato' ham̐ bhagini ariyāya jātiyā jāto.
Nābhijānāmi sañcicca paṇam̐ jīvitā
voropetā.
Tena saccena sotthi te hotu sotthi gabb-
hassa.

Aṅgulimāla suttam̐ niṭṭhitam̐

10. Bojjhaṅga Sutta

Benefits of Reciting Bojjhaṅga Sutta

Reciting Bojjhaṅga Sutta can bring relief to patients and cure diseases. This should be recited particularly at hospitals.

Bojjhaṅga Sutta (Translation)

1. Seven Bojjhaṅga Dhammas (Seven Factors of Enlightenment) can alleviate the suffering of beings wandering through saṃsāra, the Round of Birth. It can subdue unwholesome passions. These Seven Factors of Enlightenment are an integral part of Arahatta Magga.

2. Beings who realize the Bojjhaṅga Dhammas get free from the bondage of saṃsāra. They get to noble destinations. They attain to Nibbāna where there is no more rebirth, ageing, disease and death.

3. Let us now recite together this Bojjhaṅga Sutta which has these noble attributes and which can also serve as a medicine or mantra.

4-5. The All-knowing Buddha said that Mindfulness, Wisdom, Effort, Joy, Tranquillity, and Equanimity are the Seven Factors of Enlightenment or Bojjhaṅga Dhammas. These Bojjhaṅga Dhammas should be contemplated again and again.

6. Contemplating these Bojjhaṅga Dhammas will enable one to acquire special apperception. It will calm down one's unwholesome passions. It will enable one to attain Arahatta magga.

May these words of truth help bring wealth and happiness to you.

7. At one time when Venerable Moggalāna and Venerable Mahākassapa were suffering from illness, the Buddha taught the Bojjhaṅga Dhamma to them.

8. The two bhikkhus were so much delighted with the contemplation of Bojjhaṅga Dhamma that they were relieved of their ailments even while they were contemplating it.

May these truthful words bring happiness and wealth to you.

9. At one time the Buddha himself suffered from an ailment. He told Venerable Cunda to recite Bojjhaṅga Sutta for him. He listened to it while it was being recited by Venerable Cunda.

10. The Buddha was delighted to hear the recitation of the Sutta, so that he was instantly relieved of his ailment.

May these words of truth bring wealth and happiness to you.

11. Venerable Mahākassapa, Venerable Mahāmoggalāna and the Buddha were relieved of their ailments. No more ailment can afflict them, as just there can be no more moral defilements once they have been eliminated by Magga.

May these truthful words bring happiness and prosperity to you.

Bojjhaṅga Sutta (Pāḷi)

1. Saṃsāre saṃsarantānaṃ sabbadukkha-
vināsaṇe.
Satta dhamme ca bojjhaṅge, mārasenā-
pamaddane.
2. Bujjhivā ye cime sattā, tibhavā mutta-
kuttamā.
Ajāti majarā byādhim, amataṃ nibbha-
yaṃ gatā.
3. Evamādiguṇūpetam, anekaguṇasaṅga-
ham.
Osadhañca imaṃ mantam, bojjhaṅgañca
bhaṇāma he.
4. Bojjhaṅgo satisaṅkhāto, dhammānaṃ
vicayo tathā.
Vīriyaṃ pīti passaddhi, bojjhaṅgāca tathā
pare.
5. Samādupekkhā bojjhaṅgā, satte te
sabbadāssinā.
Muninā sammadakkhātā, bhāvitā bahulī-
katā.
6. Saṃvattanti abhiññāya nibbānāya ca
bodhiyā.
Etena saccavajjena, sotthi te hotu sabb-
adā.
7. Ekasmim samaye nātho, moggallānañca
kassapaṃ.

Gilāne dukkhite disvā, bojjiṅge satta
desayi.

8. Te ca taṃ abhinanditvā, rogā muccim
-su taṅkhaṇe.

Etena saccavajjena, sotthi te hotu sabbadā

9. Ekadā dhammarājāpi, gelaññenā bhipī-
lito.

Cundattherena taṃyeva, bhaṇāpetvāna
sādaram.

10. Sammoditvāna ābādhā, tamhā vuṭṭhāsi
ṭhānaso.

Etena saccavajjena, sotthi te hotu sab-
badā.

11. Pahīnā te ca ābādhā, tiṇṇannampi
mahesinam.

Maggahatā kilesāva, pattā' nuppatti-
dhammatam

Etena sacca vajjena, sotthi te hotu
sabbadā.

Bojjhaṅga suttaṃ niṭṭhitam

11. Pubbaṅha Sutta

Benefits of Reciting Pubbaṅha Sutta

Reciting Pubbaṅha Sutta can make one
safe from the baneful planetary influence and

from the influence of bad omens and bad dreams. It should be recited particularly when your luck is on the ebb or when everything you do just goes wrong. you should recite it before doing something important. It will help you in getting it done successfully.

Pubbaṇha Sutta (Translation)

1. May the great power of the Buddha keep away or get rid of baneful influences such as those of bad omens foreboding cries of birds, unlucky stars and bad dreams.

2. May the great power of the Dhamma keep away or get rid of baneful influences such as those of bad omens, foreboding cries of birds, unlucky stars and bad dreams.

3. May the great power of the Saṃgha keep away or get rid of baneful influences such as those of bad omens, foreboding cries of birds, unlucky stars and bad dreams.

4. May all those who are undergoing suffering be free from suffering. May all those in trouble get out of trouble. May all those who are experiencing fear and anxiety be free from fear and anxiety.

5. By saying as above, we have accumulated meritorious deeds. We now share the merit with all devas. Please say "Well done".

6. One should practise dāna (donation) with saddhā (conviction). One should observe sīla (morality). One should practise (Buddhist) meditation. Now all the devas who have been here listening to the Dhamma, you may leave for your respective homes.

7. I now seek for all round protection by the Buddha, Pacceka Buddhas and Arahats. May the Ten Great Powers of the Buddha and the intellectual powers of Pacceka Buddhas and Arahats safeguard me.

8. Gems that are in the world of human beings, in the world of Nāgas, in the world of Galons and in the world of Devas are not like the Gem that is the Buddha. The Gem that is the Buddha surpasses all gems in quality. May these words of truth bring happiness and prosperity to all beings.

9. Gems that are in the world of human beings, in the world of Nāgas, in the world of Galons and in the world of Devas are not like the Gem that is the Dhamma. The Gem that is the Dhamma surpasses all gems in quality. May these words of truth bring happiness and prosperity to all beings.

10. Gems that are in the world of human beings, in the world of Nāgas, in the world of Galons and in the world of Devas are not like

the Gem that is the Saṃgha. The Gem that is the Saṃgha surpasses all gems in quality. May these words of truth bring happiness and prosperity to all beings.

11. May you get all things auspicious. May all devas safeguard you. May the power of all the Buddhas bring happiness and prosperity to you.

12. May you get all things auspicious. May all devas safeguard you. May the powers of all the Dhammas bring happiness and prosperity to you.

13. May you get all things auspicious. May all devas safeguard you. May the powers of the members of the Saṃgha bring happiness and prosperity to you.

14. The Buddha who had great compassion attained Arahattamagga Insight and Full-enlightenment by fulfilling the Perfections for the benefit of all the world. May these words of truth bring happiness and prosperity to you.

15. The Buddha succeeded in bringing the joy of Dhamma to all the kings of Sakyan lineage and won victory over the Five Kinds of Māra at the foot of the Bodhi tree. May these words of truth bring you all the successes you should achieve.

16. The Buddha attained Full-enlightenment and became the Most Exalted One in all the three worlds while sitting on the Unconquerable Seat, the most glorious place on earth on which all preceding Buddhas sat and attained Full-enlightenment.

17. May you be under a lucky star. May there be Auspiciousness for you. May every day begin with a good morning for you. May prosperity be yours. May every moment of your life be filled with auspiciousness. May you be able to pay due obeisance to those who are practising good meritorious deeds.

18. May you be able to practise bodily, mental and verbal things that are meritorious deeds. May you be able to let your mind dwell in bodily, mentally and verbally meritorious deeds.

19. Many human beings and many devas acquire morally good things as an outcome of doing morally good deeds. Morally good things make happiness and prosperity during the time when Buddha Sāsana is still prevalent. May these beings, men and devas, enjoy good health and happiness.

Pubbaṇha Sutta (Pāḷi)

1. Yamdunnimittam avamaṅgalañca, yo cā'
manāpo sakunassa saddo.

- Pāpaggaho dussupinam̐ akantam̐,
buddhānubhāvena vināsa mentu.
2. Yam̐ dunnimittam̐ avamaṅgalañca,
yo cā'manāpo sakuṇassa saddo.
Pāpaggaho dussupinam̐ akantam̐,
dhammānubhāvena vināsa mentu.
3. Yam̐ dunnimittam̐ avamaṅgalañca, yo
cā'manāpo sakuṇassa saddo.
Pāpaggaho dussupinam̐ akantam̐, sam-
ghānubhāvena vināsa mentu.
4. Dukkappattā ca niddukkhā, bhayappattā
ca nibbhayā.
Sokappattā ca nissokā, hontu sabbepi
pāṇino.
5. Ettāvatā ca amhehi, sambhatam̐ puññ-
asampadam̐.
Sabbe devānumodantu, sabbasampatti-
siddhiyā.
6. Dānam̐ dadantu saddhāya, sīlam̐ rak-
khāntu sabbadā.
Bhāvanābhiratā hontu, gacchantu deva-
tā gatā.
7. Sabbe buddhā balappattā, paccekānañca
yam̐ balam̐.
Arahantānañca tejena, rakkham̐ bandhāmi
sabbaso.
8. Yam̐ kiñci vittam̐ idha vā huraṁ vā,
saggesu vā yam̐ ratanam̐ paṇitam̐.

Na no samam atthi tathāgatena,
idampi buddhe ratanam paṇītam.
Etena saccena suvatthi hotu.

9. Yam kiñci vittam idha vā huraṃ vā,
saggesu vā yam ratanam paṇītam.
Na no samam atthi tathāgatena,
idampi dhamme ratanam paṇītam.
Etena saccena suvatthi hotu.

10. Yam kiñci vittam idha vā huraṃ vā,
saggesu vā yam ratanam paṇītam.
Na no samam atthi tathāgatena,
idampi saṃghe ratanam paṇītam.
Etena saccena suvatthi hotu.

11. Bhavatu sabbamaṅgalam, rakkhantu
sabbadevatā.
Sabbabuddhānubhāvena, saddā sukhi
bhavantu te.

12. Bhavatu sabbamaṅgalam, rakkhantu
sabbadevatā.
Sabbadhammānubhāvena, sadā sukhi
bhavantu te.

13. Bhavatu sabbamangalam, rakkhantu
sabbadevatā.
Sabbasaṃgānubhāvena, sadā sukhi
bhavantu te.

14. Mahākāruṇiko nātho, hitāya sabbapaṇ-
inam.
Pūretvā pāramī sabbā, patto sambodhi
muttamam.

Etena saccavajjena, sotthi te hotu sab-
badā.

15. Jayanto bodhiyā mūle, sakyānam nandi-
vaḍḍhuno.

Evameva jayo hotu, jayassu jayamañ-
gale.

16. Apparājita pallaṅke, sīse puthuvipukkhale
Abhiseke sabbabuddhānam, aggappatto
pamodati.

17. Sunakkhattam sumañgalam, suppabhātam
suhuṭṭhitam.

Sukhaṇo sumuhutto ca, suyitṭham braha-
macārisu.

18. Padakkhiṇam kāyakammam, vācāka-
mmam padakkhiṇam.

Padakkhiṇam manokammam, paṇidhi te
padakkhiṇe.

19. Padakkhiṇāni katvāna, labhantatthe pada-
kkhiṇe.

Te atthaladdhā sukhitā, virūḷhā buddha-
sāsane.

Arogā sukhitā hotha, saha sabbehi
ñātibhi.

Pubbaṇha suttaṃ niṭṭhitam.

Abhiñha Sutta

Abhiñha Sutta (Translation)

“Bhikkhus, there are five facts everyone should contemplate whether one is a male, a female or a bhikkhu.

“The five facts are:

“Ageing is inherent in nature. It is unavoidable. This fact should be always contemplated by everyone, whether one is a male, a female or a bhikkhu.

“Disease is inherent in nature. It is unavoidable. This fact should be always contemplated by everyone, whether one is a male, a female or a bhikkhu.

“Death is inherent in nature. It is unavoidable. This fact should be always contemplated by everyone, whether one is a male, a female or a bhikkhu.

“It is unavoidable from all one holds dear. This fact should be always contemplated by everyone, whether one is a male, female or a bhikkhu.

“One has only kamma, one’s own volitional action, as one’s possession. One is heir to one’s kamma. One has kamma as the only cause. One has only kamma as one’s own relatives. One has only kamma as a refuge. One is

heir to any kamma, good or bad. This fact should be always contemplated by everyone, whether one is a male, a female or a bhikkhu.

Abhiñha Sutta (Paḷi)

Pañcimāni bhikkhave ṭhānāni abhiñham paccavekkhitabbāni itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

Katamāni pañca--

- (1) Jarādhammomhi, jaram anatītoti abhiñham paccavekkhitabbam.
- (2) Byādhidhammomhi, byādhim anātītoti abhiñham paccavekkhitabbam.
- (3) Maraṇadhammomhi, maraṇam anatītoti abhiñham paccavekkhitabbam.
- (4) Sabbehi me piyehi manāpehi nānābhāvo vinābhāvomhīti abhiñham paccavekkhitabbam.
- (5) Kammassakomhi kammadāyādo kammayoni kammabandhu kammappaṭissaraṇo, yam kammam karissāmi kalyānam vā pāpakam vā, tassa dāyādo bhavissāmīti abhiñham paccavekkhitabbam.

Imāni kho bhikkhave pañca ṭhānāni abhiñham paccavekkhitabbāni itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

Mahāsamaya Sutta

Mahāsamaya Sutta (Translation)

1. Thus have I heard:

At one time the Bhagavā was residing in the Mahāvanna forest at Kapilavatthu together with five-hundred bhikkhus who were all arahats, devas and brahmas from tens of thousands of universes came to pay homage to the Bhagavā and his disciple bhikkhus.

The four brahmas of Suddhāvāsa realm thought to themselves:

“The Buddha is now residing in the Mahāvanna forest at Kapilavatthu together with five-hundred bhikkhus who are all arahats. Devas and brahmas from tens of thousands of universes have come to pay homage to him. We, too, should go and pay homage to the Buddha and each should speak to him in a verse.”

The four brahmas then vanished from the Suddāvāsa realm and appeared in an instant before the Buddha. They stood in a suitable place and paid homage to the Buddha, saying in verse:

“Venerable Sir, there is now a great assembly of devas and brahmas in this Mahāvanna forest. We, too, have come here to pay homage to members of the Saṃgha who are completely free from moral defilements”.

2. Then a certain brahma said the following in verse:

“Venerable Sir, all the members of the Saṃgha in this Assembly are steadfast in mental concentration. They keep all their faculties under control like a charioteer who can keep a tight rein on his horse.”

3. Another brahma said in verse:

“Venerable Sir, these members of the Saṃgha who have been well taught by the Buddha are free from all forms of moral defilements such as rāga (lust), dosa (hatred) and moha (ignorance).

Yet another brahma said the following in verse:

“Venerable Sir, those who take refuge in the Buddha will not have to go to Niraya (hell). They will get to the realm of devas on their death.”

Assembly of Devas

5. The Buddha then said to the bhikkhus:

“Bhikkhus, devas and brahmas from tens of thousands of universes have gathered together here to pay homage to the Buddha and his bhikkhu disciples. The same number of devas and brahmas came to pay homage to my predecessor Buddhas in the past.

“Bhikkhus, in future when Buddhas appear just about the same number of devas and brahmas will come to pay homage to the Buddhas as they do now in my time.

“Bhikkhus, I will now tell you the names of the devas and brahmas. I will announce their names. You all listen to me carefully”.

“Very well, Venerable Sir,” the bhikkhus said.

6. The Buddha said:

“Many bhikkhus dwell in the hollows of trees that are the abodes of Bhumma devas. They have their minds inclined towards Nibbana. They have steadfast minds. They have no fear, living solitary lives like lions. Their minds are clear, free from defilements.

7. The Buddha knew that the disciple bhikkhus were having peace of mind in the Mahavanna forest. He said, “You now try to see with your supernormal power of sight those devas and brahmas coming in ever-growing numbers, and the bhikkhus tried to see as told by the Buddha.

8. The bhikkhus now began to see devas and brahmas through their exercise of supernormal power of sight. Some bhikkhus saw a hundred of devas and brahmas, some a thousand, some seventy-thousand and others a hundred

thousands. Some bhikkhus saw an infinite number of devas and brahmas. All the spaces, above, below and around, were filled with devas and brahmas.

9. The Buddha, himself the possessor of the five kinds of Power of Seeing, knew that the bhikkhus were seeing the devas and brahmas. He said:

“Bhikkhus, more devas and brahmas are now coming. Try to see them. I shall tell you their names in their proper order.

10. “Bhikkhus, seven thousand terrestrial devas who live in Kapilavatthu, whose bodies shine with lights of various colours and who are powerful, nice-looking beings with a large body of attendants are now coming to the Assembly with joy in their hearts.

11. Six-thousand devas who live on the Himavanta Mountain, whose bodies shine with lights of various colours and who are powerful, nice-looking beings with a large body of attendants are now coming to the Assembly with joy in their hearts.

12. Three-thousand devas who live on the Sātāgiri Mountain, whose bodies shine with lights of various colours and who are powerful, nice-looking beings with a large body of attendants are now coming to the Assembly with joy in their hearts.

13. Sixteen-thousand devas whose bodies shine with lights of various colours and who are powerful, nice-looking beings with a large body of attendants are now coming to the Assembly with joy in their hearts.

14. Five-hundred devas whose bodies shine with lights of various colours and who are powerful, nice-looking beings with a large body of attendants are now coming to the Assembly with joy in their hearts.

15. Kumbhīra Deva who lives on Vepulla Mountain in Rājagaha has more than one hundred-thousand celestial companions in attendance. He, too, came to the Great Assembly.

16. Dhataratṭha Deva who rules over the East and who is Chief of Gandhabba devas has a large number of attendants.

He has a large number of sons, Inda by name, who possess great strength, power and nice looks. They, too, came to the Assembly with joy in their hearts.

17. Virūḷhaka Deva who rules over the South and who is Chief of Kumbhaṇḍa devas has a large number of attendants.

He has a large number of sons, Inda by name, who all possess great strength, power and nice looks. They, too, came to the Assembly with joy in their hearts.

18. Virūpakka Deva who rules over the West and who is Chief of Nāga serpents has a large number of attendants.

He has a large number of sons, Inda by name, who all possess great strength, power and nice looks. They, too, came to the Assembly.

19. Kuvera Deva rules over the North and who is Chief of Yakkha devas has a large number of attendants.

He has a large number of sons, Inda by name, who all possess great strength, power and nice looks. They, too, came to the Assembly with joy in their hearts.

20. Dhataratṭha Deva stays in the East, Virūḷhaka Deva in the South, Virūpakkha Deva in the West and Kuvera Deva in the North.

21. These four devas are now present in the Mahāvanna forest in Kapilavatthu, with their body-lights shining brilliantly in all directions.

22. Present together with the four devas are their faithful servants who are tricky, deceitful and cunning, namely Māyā Deva, Kuṭenḍu Deva, Viṭenḍu Deva, Viṭucca and Viṭūṭa Deva.

23. Also present are Candana Deva, Kāmasetṭha Deva, Kinnighaṇḍu Deva, Nighaṇḍu Deva, Panāda Deva, Opamañña Deva, Charioteer Mātali Deva and Gandhabba devas such as Citta, Sena, Citta Sena, and Nāḷarāja,

Janavasabha, Pañcasikha, Timbaru and Sūriyavacchasā devas.

They all come to the Assembly with joy in their hearts.

24. Nāga serpents of Nāgasa lake and of Vesālī come together with their fellow-serpents. Kampala Nāga, Assatara Nāga and Nāga of Payāga shore come together with their relatives.

Those Nāgas who live in Yamunā river and who have many companions and those Nāgas who are of Dhataratṭha lineage and also that deva who is called "Eyāvana, the Great Elephant" come to this Great Assembly.

25. There are great Galon-birds who have overwhelming power to capture the Nāga-serpents. They have divine power. They are twice-born beings (first from the mother's womb and then from the egg). They have wings and clear eyesight. They are known as Cittarasupaṇṇa. They have come by sky-route to the Mahāvanna forest, and now they are in the middle of the forest.

26. The Buddha made Nāga-serpents safe by calming down the hostile feelings of Galon-birds. The Nāga-serpents and the Galon-birds therefore became friendly and exchanged sweet words. They paid homage to the Buddha.

27. Asura devas, defeated by Sakka, king of devas, who possesses the Powerful Weapon, live in the oceans. They all are brothers of Sakka. They are powerful and have a large following. Kālakañca Asura devas who have transformed their bodies, by their power of creation, into huge and frightening bodies are now in the Assembly. Asura Devas, namely, Dānapeghasa, (the archer), Vepacitti, Sucitti and Mahārāda are also present together with Māra Deva.

One hundred sons of Bali Asura Deva, each known as Veroca, came to Rāhu Asura Deva together with their army of armed soldiers and said to him, "Auspiciousness to you. It is now time you left for the Great Assembly at the Mahāvanna forest."

28. Āpo deva, Pathavī deva, Tezo deva, Vāyo deva, Varuṇa deva and Soma deva came to the Assembly together with Yasa deva. Metta deva and Karuṇa deva came, too.

These ten groups of different devas, all of whom are powerful and have nice looks and a great retinue, and bodies shining with different colours came to the Assembly with joy in their hearts.

29. Devas of two different kinds came to the Assembly together with Venḍu deva, Sahali deva and Asama deva. Those devas who are satellites

to the moon also came, led by Moon Deva.

Those devas who are satellites to the sun came to the Assembly, led by Sun Deva. Those devas who are satellites to the stars came, led by Star Deva. Mandavalāhaka devas also came. Vācava sakka, chief of devas, who at one time made a certain donation, came, too.

These ten groups of different devas all of whom are powerful and have nice looks and a large retinue and bodies shining with different colours came to the Assembly with joy in their hearts.

30. Present now at the Assembly were Sahabhu devas with their bodies shining like fire, Arittha devas whose bodies have colours like the colour of *Aung-me-nyo* flower and Roja devas.

Also present were Varuṇa devas, Sahadhamma devas, Accuta devas, Anejaka devas, Sūleyya devas, Rucira devas, and Vāsavanesī devas.

These ten groups of different devas all of whom are powerful and have nice looks and a large retinue and bodies shining with different colours, came to the Assembly with joy in their hearts.

31. Saṃāna devas, Mahāsaṃāna devas, Mānusa devas, Mānusuttama devas, Khiddāpadosika devas, and Manopadosika devas also came.

Also present at the Assembly were Māra deva, Lohitavāsī devas, Pārāga devas who have a great retinue and Mahāpārāga devas.

These ten groups of different devas all of whom are powerful and have nice looks and a great retinue and bodies shining with different colours came to the Assembly with joy in their hearts.

32. Sukka devas, Karambha devas and Aruṇa devas came together with Veghana devas. Pāmokkha devas known as Odātagayha and Vicakkhaṇa devas also came.

Sadāmatta devas, Hāragaja devas and Missaka devas who have a great retinue came. Pajjunna devas who are in the habit of going about making it rain in various places also came with a roll of thunder.

These ten groups of different devas all of whom are powerful and have nice looks and a large retinue and bodies shining with different colours came to the Assembly with joy in their hearts.

33. Also present at the Assembly are Khemiya devas, Tusitā devas, Yāmā devas, Kaṭṭhaka devas with a large retinue, Lumbītaka devas, Lāmaseṭṭha devas, Joti devas, Asava devas, Nimmanarati devas and Paranimmitavasavattī devas.

These ten group of different devas all of whom are powerful and have nice looks and a large retinue and bodies shining with different colours came to the Assembly with joy in their hearts.

34. Sixty groups of devas of diverse lineage with their bodies shining with different colours and devas of the same lineage came to the Assembly. All of them came with a resolve to pay homage to the ariya members of Saṃgha who have set themselves free from bondage of rebirth, who have no more moral defilements and also who have managed to swim out of the Four Kinds of Whirlpool and also to pay homage to the Buddha who is as graceful as the clear moon and who guides beings out of the Four Kinds of Whirlpool.

35. Powerful brahmas named Subrahma and Paramatta came together to the Assembly. Sanañ kumāra Brahma and Tissa Brahma also came.

36. One thousand brahmas who are able to illuminate one thousand universes with one hand and ten thousand universes with ten hands came to the Assembly.

Mahābrahma who has powers and graceful looks and who was conceived in the Abode of Brahmas is a ruler over other one thousand brahmas.

Ten kinds of Mahābrahma who each rules over one thousand brahmas came to the Assembly. Hārīta, one of the Mahābrahmas, also came, accompanied by one-hundred thousand brahmas.

37. Bhikkhus, see how foolish Māra Deva is. A horde of his armed followers is now coming in the direction of Sakka, king of devas, and Mahābrahmas.

“Come on! Catch them. Bind them. Tie them to Sensual Lust. Surround them on all sides. Don't let any of them go free.”

So saying, Māra Deva struck the earth with his hand, and raising a battle-cry sounding like a thunderstorm, ordered his soldiers to march towards the Assembly. When he failed to achieve his aim, he became violently angry and turned back.

38. The Buddha who possessed Five Kinds of Power of Seeing saw all that had happened and said, “Bhikkhus, Māra soldiers are marching in this direction. Try to be aware of them.” The bhikkhus made an effort to be aware of them as told by the Buddha. The Mārā soldiers, being unable to frighten the bhikkhus in the least, withdrew. (Thereupon Māra Deva uttered this in verse with reference to the bhikkhus).

39. All these disciples of the Buddha who have won the battle, who have freed themselves

from fear and who have fame and a great retinue have peace of mind as all Ariyas do.

Mahāsamaya Sutta

Uyojana

- Satehi pañcamattehi, khīṇāsavehi kevalam
Bhikkhūhi bhūpavamsehi, satthā jino
parivuto.
- Sakke kapilavatthusmim, chārāramme mahā-
vane.
Samantato sahassehi, cakkavāḷehi dasahi.
- Āgamma sannisinnānam, devānam ya'
madesayi.
Āyudhikaram sabba-sampatti sādhamam
varam.
- Suddhāvāsappabhūhi, devehi paṭinanditam
Sabbarogabhayugghātam, samayam tam
bhaṇāma he.

Nidāna

1. Evam me sutam ekam samayam bhagavā sakkesu viharati kapilavatthusmim mahāvane mahatā bhikkhusamighena saddhim pañcamattehi bhikkhusatehi sabeheva arahantehi, dasahi ca loka-dhātūhi devatā yebhuyyena sannipatitā honti bhagavantam dassānāya bhikkhusamighaṇca. Atha kho catunnam suddhāvāsakāyikanam devatānam

etadahosi “Ayaṃ kho bhagavā sakkesu viharati kapilavatthusamim mahāvane mahatā bhikkhusam-ghena saddhim pañcamattehi bhikkhusatehi sabbeheva arahantehi, dasahi ca loka dhātūhi devatā yebhuyyena sannipatitā honti bhagavantam dassānāya bhikkhusamghaṇca, yaṃnūna mayampi yena bhagavā, tenupasaṅkameyyāma, upasaṅkamtivā bhagavato santike paccekam gātham bhāseyyāmā” ti.

Atha kho tā devatā seyyathāpi nāma baḷavā puriso samiñjitam vā bāham pasāreyya, pasāritam vā bāham samiñjeyya, evameva suddhāvāsesu devesu antarahitā bhagavato purato pāturaheṣum. Atha kho tā devatā bhagavantam abhivādetvā ekamantam aṭṭhamsu. Ekamantam ṭhitā kho ekā devatā bhagavato santike imam gātham abhāsi-

“Mahāsamayo pavanasmim,
devakāyā samāgatā.

Āgata'mha imam dhammasamayam,
dakkhitāye aparājitasamgha”nti.

2. Atha kho aparā devatā bhagavato santike imam gātham abhāsi--

“Tatra bhikkhavo samādahamsu,
citta'mattano ujukam akamsu.

Sarathīva nettāni gahetva,
indriyāni rakkhanti paṇḍitā” ti.

3. Atha kho aparā devatā bhagavato santike
imam gātham abhāsi-

“Chetvā khilam chetvā paligham,
indakhīlam ūhacca manejā.
Te caranti suddhā vimalā,
cakkhumatā sudantā susunāgā” ti.

4. Atha kho aparā devatā bhagavato santike
imam gātham abhāsi--

“Ye keci buddham saranam gatāse,
na te gamissanti apāyabhūmim.
Pahāya mānusam deham,
devakāyam paripūressanti” ti.

Devatāsannipāta

5. Atha kho bhagavā bhikkhū āmantesi
“Yebhuyyena bhikkhave dasasu lokadhātūsu
devatā sannipatitā honti tathāgataṃ dassanāya
bhikkhusamghaṇca. Yepi te bhikkhave ahesum
atītamaddhānam arahanto sammāsambuddhā, te-
sampi bhagavantānam etaṃparamāyeva devatā
sannipatitā ahesum, seyyathāpi mayham etarahi.
Yepi te bhikkhave bavissanti anāgatamaddhānam
arahanto sammāsambuddhā, tesampi bhagava
ntānam etaṃparamā yeva devatā sannipatitā
bhavissanti, seyyathāpi mayham etarahi. Ācikkhi-
ssāmi bhikkhave devakāyānam nāmāni,
kittayissāmi bhikkhave devakāyānam nāmāni,
desessāmi bhikkhave devakāyānam nāmāni, tam

suṇātha sādhukam̐ manasikarotha bhāsissāmī”
ti. “Evam̐ bhante” ti kho te bhikkhū bhagavato
paccassosum̐.

6. Bhagavā eta davoca--
siloka’ manukassāmī, yattha bhumma
tadassitā.
Ye sitā girigabbharam̐, pahitattā
samāhitā.
puthū sīhāva sallīnā, lomahamsā bhisam-
bhuno.
Odātamanasā suddhā, vipprasannamanā-
vilā.
7. Bhiyyo pañcasate ñatvā, vane kāpilavatt-
have.
Tato āmantayī sathā, sāvake sāsane rate.
Devakāyā abhikkantā, te vijānātha
bhikkhavo.
Te ca ātappa’ makarum̐, sutvā buddhassa
sāsanam̐.
8. Tesam̐ pāturahu ñānam̐, amanussāna
dassanam̐.
Appoke sata’ maddakkhum̐, sahasan̐
athasattarin̐.
Satan̐ eke sahasānam̐, amanussāna’
maddasum̐.
Appoke’ nanta’ maddakkhum̐, disā sabbā-
phuṭā ahum̐.

9. Tañca sabbam̐ abhiññāya, vavatthitvāna cakkhumā.
Tato āmantayi satthā, sāvake sāsane rate.
Devakāyā abhikkantā, te vijānātha bhikkhavo.
Ye vo' ham̐ kittayissāmi, girāhi anupubbaso.
10. Sattasahassā te yakkhā, bhumma kāpilavatthavā.
Iddhimanto jutimanto, vaṇṇa vanto yassa-sino.
Modamānā abhikkāmun̐, bhikkhūnam̐ samitim̐ vanam̐.
11. Chasahassā hemavatā, yakkhā nānatta vaṇṇino.
Iddhimanto jutimanto, vaṇṇavanto yassa-sino.
Modamānā abhikkāmun̐, bhikkhūnam̐ samitim̐ vanam̐.
12. Sātāgirā tisahassā, yakkhā nānattavaṇṇino.
Iddhimanto jutimanto, vaṇṇavanto yassa-sino.
Modamānā abhikkāmun̐, bhikkhūnam̐ samitim̐ vanam̐.
13. Iccete soḷasasahassā, yakkhā nānattavaṇṇino.

Iddhimanto jutimanto, vaṇṇavanto
yasassino.

Modamānā abhikkāmaṃ, bhikkhūnaṃ
samitimaṃ vanam.

14. Vessāmittā pañcasatā, yakkhā nānatta
vaṇṇino.

Iddhimanto jutimanto, vaṇṇavanto
yasassino.

Modamānā abhikkāmaṃ, bhikkhūnaṃ
samitimaṃ vanam.

15. Kumbhīro rājagahiko, vepullassa
nivesanam.

Bhiyyo naṃ sataśaṣṣaṃ, yakkhānaṃ
payirupāsati.

Kumbhīro rājagahiko, sopāgā samitimaṃ
vanam.

16. Purimañca disaṃ rājā, dhatarattho pasāsati.
Gandhabbānaṃ adhipati, mahārājā yasassi
so.

Puttāpi tassa bahavo, indanāmā mahabbalā.
Iddhimanto jutimanto, vaṇṇavanto
yasassino.

Modamānā abhikkāmaṃ, bhikkhūnaṃ
samitimaṃ vanam.

17. Dakkhinañca disaṃ rājā, virulho taṃ
pasāsati.

Kumbhaṇḍānaṃ adhipati, mahārājā
yasassi so.

Puttāpi tassa bahavo, indanāmā
mahabbalā.

Iddhimanto jutimanto, vaṇṇavanto
yasassino.

Modamānā abhikkāmum, bhikkhūnam
samitim vanam.

18. Pacchimañca disam rājā, vinūpakkho
pasāsati.

Nāgānañca adhipati, mahārājā yasassi
so.

Puttāpi tassa bahavo, indanāmā mahab-
balā.

Iddhimanto jutimanto, vaṇṇavanto yasa-
ssino.

Modamānā abhikkāmum, bhikkhūnam
samitim vanam.

19. Uttarañca disam rājā, kuvero tam pasāsati.
Yakkhānañca adhipati, mahārājā yasassi
so.

Puttāpi tassa bahavo, indanāmā maha-
bbalā.

Iddhimanto jutimanto, vaṇṇavanto
yasassino.

Modamānā abhikkāmum, bhikkhūnam
samitim vanam.

20. Purimam disam dhatarattho, dakkhiṇena
virulhako.

hi Pacchimena virūpakkho, kuvero uttarami
disam.

21. Cattāro te mahārājā, samantā caturō disā.
daddallamānā aṭṭhamasu, vane kāpilavattha-
ve.

22. Tesam māyāvino dāsā, āgum vañcanikā
saṭhā.

Māyā kuṭeṇṭu viṭeṇḍu, viṭucca viṭuṭo
saha.

Candano kāmaseṭṭho ca, kinnighaṇḍu
nigaṇḍu ca.

Panādo opamañño ca, devasūto ca mātaḷi.

23. Cittaseno ca gandhabbo, naḷo rājā janc-
sabho.

Āgum pañcasīkho ceva, timbarū sūriya-
vacchasā.

Ete caññe ca rājāno, gandhabbā saha
rājubhi.

Modamānā abhikkāmunī, bhikkhūnam
saṁitimi vanam.

(Bhūmaṭṭhadevatākaṇḍa)

24. Athāgum nāgasā nāgā, vesālā sahata-
cchakā.

Kambalassatarā āgum, pāyāgā saha
ñātibhi.

Yāmunā dhataratṭhā ca, āgum nāgā
yasassino.

Eyāvaṇo mahānāgo, sopāgā samitīm
vanam.

25. Ye nāgarāje sahaṣṣā haranti, dibbā dijā
pakkhi visuddhacakkhū, vechāyasā te vana
majjhapattā.

Citrā supaṇṇā itī tesa nāman.

26. Abhayam tadā nāgarājāna māsi, supa-
ṇṇato khema' makāsi buddho.

Sanhāhi vācāhi upavhayantā, nāgā supa-
ṇṇā saraṇa' makamisu buddham.

(Nāgakaṇḍa)

27. Jitā vajirahatthena, samuddam asurā sitā.
Bhātaro vāsavasse' te, iddhimanto yasa-
ssino.

Kāḷakañṇā mahābismā, asurā dānaveg-
hasā.

Vepacitti sucitti ca, pahārādo namuci
saha.

Satañca baliputtānam, sabbe verocanā-
makā.

Sannayhitvā balisenam, rāhubhadda'
mupāgamum, samayo dāni bhaddante,
bhikkhūnam samitīm vanam.

(Asuradevatākaṇḍa)

28. Āpo ca devā pathavī, tejo vāyo tadāga-
mun.

Varuṇā vāraṇā devā, somo ca yasaṣā
saha.

Mettā karuṇā kāyikā, āgum devā yassa-
ssino.

Dase' te dasadhā kāyā, sabbe nānatta-
vaṇṇino.

Iddhimanto jutimanto, vaṇṇavanto
yasassino.

Modamānā abhikkāmunī, bhikkhūnaṃ
samitīm vanamī.

29. Veṇḍudevā sahali ca, asamā ca duve
yamā.

Candassūpanisā devā, canda' māgum
purakkhatvā.

Sūriyassūpanisā devā, sūriya' māgum
purakkhatvā.

Nakkhattāni purakkhatvā, āgum manda-
valāhakā.

Vasūnaṃ vāsavo seṭṭho, sakkopāgā
purindado.

Dase' te dasadhā kāyā, sabbe nānatta
vaṇṇino.

Iddhimanto jutimanto, vaṇṇavanto yasa-
ssino.

Modamānā abhikkāmunī, bhikkhūnaṃ
samitīm vanamī.

30. Athāgum sahabhū devā, jala' maggisik-
hāriva.

Ariṭṭhakā ca rojā ca, umāpupphanibhā-
sino.

Varuṇā sahadhammā ca, accutā ca ane-
jakā.

Sūleyyarucirā āgum, āgum vāsavanesino.
Dase' te dasadhā kāyā, sabbe nānattava-
ṇṇino.

Iddhimanto jutimanto, vaṇṇavanto yasa-
ssino.

Modamānā abhikkāmum, bhikkhūnam
samitim vanam.

31. Samānā mahāsamānā, mānusā mānu-
suttamā.

Khiddāpadosikā āgum, āgum manopado-
sikā.

Athāgum harayo devā, ye ca lohita
vāsino.

Pāragā mahāpāragā, āgum devā yasa-
ssino.

Dase' te dasadhā kāyā, sabbe nānatta-
vaṇṇino.

Iddhimanto jutimanto, vaṇṇavanto yasa-
ssino.

Modamānā abhikkāmum, bhikkhūnam
samitim vanam.

32. Sukkā karambā aruṇā, āgum veghanasā
saha.

Odātagayhā pāmokkhā, āgum devā vica-
kkhaṇā.

Sadāmattā hāragajā, missakā ca yasassino.

Thanayanā āga pajjunno, yo disā abhivassati.

Dase' te dasadhā kāyā, sabbe nānatta-vaṇṇino.

Iddhimanto jutimanto, vaṇṇavanto yassa-sino.

Modamānā abhikkāmaṃ, bhikkhūnaṃ samitimaṃ vanam.

33. Khemiyā tusitā yāmā, kaṭṭhakā ca yassa-sino.

Lambitakā lāmasaṭṭhā, jotināmā ca āsavā.

Nimmānaratino āgamaṃ, athāgamaṃ paranimmitā.

Dase' te dasadhā kāyā, sabbe nānatta-vaṇṇino.

Idhimanto jutimanto, vaṇṇavanto yassa-sino.

Modamānā abhikkāmaṃ, bhikkhūnaṃ samitimaṃ vanam.

34. Saṭṭhe' te devanikāyā, sabbe nānatta-vaṇṇino.

Nāmanvayena āgacchumaṃ, ye caññe sadisā saha.

Pavuaṭṭhajāti' makhilānaṃ, oghatiṇṇa' manā-savaṃ.

dakkhemo' ghatarānaṃ nāgaṃ, candamiva asitātigamaṃ.

(Ākāsaṭṭha devatākaṇḍa)

35. Subrahmā paramatto ca, puttā idhimato
saha.
Sanaṅkumāro tisso ca, sopāgā samitim
vanam.
36. Sahassam brahmalokānam, mahābrah-
mabhītiṭṭhati.
Upapanno jutimanto, bismākāyo yasassi
so.
Dase' ttha issarā āgum, paccekavasa-
vattino.
Tesaṅca majjhato āga, hārito parivārito.
(Brahmakaṇḍa)
37. Te ca sabbe abhikkante, sainde deve
sabrahmake.
Mārasenā abhikkāmi, passa kaṇhassa
mandiyam.
Ethā gaṇhatha bandhatha, rāgena baddha
matthu vo.
Samantā parivāretha, mā vo muñcittha
koci nam.
Iti tattha mahāseno, kaṇho senam apesayi.
Pāṇinā tala' māhacca, saram katvāna
bheravam.
Yathā pāvussako megho, thanayanto
savijjuko.
Tadā so paccudāvatti, saṅkuddho
asayamvase.

38. Tañca sabbam̐ abhiññāya, vavatthitvāna
cakkhumā.

Tato āmantayī satthā, sāvake sāsane rate.
Mārasenā abhikkantā, te vijānātha
bhikkhavo.

Te ca ātappa' makarum̐, sutvā buddhassa
sāsanam̐.

Vītarāgehi pakkāmun̐, ne'sam̐ lomāpi
iñjayum̐.

39. Sabbe vijitasāṅgāmā, bayātītā yasassino.
Modanti saha bhūtehi, sāvakā te jane-
sutāti.

Mahāsamaya suttam̐ Niṭṭhitam̐

CHAPTER (8)

EXTRACTS FROM THE PĀḲI TEXT
TRANSLATION

Sakkapañha Sutta Translation

The Story of Gopaka Thera

The Exalted One! There is a Sakyan princess, Gopikā, in the city of Kāpilavatthu. Through devotion of Buddha, Dhamma and Saṃ-gha she observes the Five Precepts. That princess's disgust for herself being a female has fulfilled good kusala and becomes my son in Tāvātimsa deva abode after death. There he is also called Gopaka deva.

The Exalted One! The other three bhikkhus, in spite of practising the Noble Dhamma of the Exalted One, become the lower Gandhabba devas. They fully enjoy the five sensual pleasures and come to entertain me in the Sudhamma devas ceremony.

My son Gopaka deva reminds them thus: "Dear Sirs! How did you listen to, or hear the Buddha Dhamma? Even though I was a lay

woman taking refuge in Buddha, Dhamma and Saṃgha and observed only the Five Precepts, was disgusted with the state of a woman, and fulfilled to become a man after death and dissolution of the body, I become the son of King Sakka in the Tāvātimsa Celestial Abode. In this Tāvātimsa Celestial Abode also they call me as 'Gopaka deva, Gopaka deva.'

"Dear Sirs, inspite of taking the Noble Practice from the Buddha, you come to be lower gandhabba devas. Dear Sirs! It is not proper for us to see you", thus he reminded them.

The Exalted One! Out of the three devas who were reminded, the two attain the first jhāna and come to be in Brahmāpurohita Brahma Abode at the present life. But the remaining one is still enjoying in the Kāmāvacara Celestial Devas Abode.

I was the lay devotee of the Exalted One. My name was Gopikā. Through faith and confidence, I had taken refuge in the Buddha, the Dhamma and the Saṃgha, and attended to them very sincerely.

Only because of the good of the Buddha Dhamma, I become the powerful son of Sakka King of devas and they call me Gopaka, too.

Then I see those gandhabba devas who were bhikkhus before. Indeed I had already offered them water for washing feet, oil for massage and food. I wonder how did they listen to the Buddha Dhamma. I realized the Dhamma well expounded by the Supremely Enlightened Buddha.

As I take Refuge in the Buddha, Dhamma and Saṃgha and hear the Dhamma expounded by the Noble Ones, I come to be the powerful son of Sakka, the King of Tāvātimsa Devas Abode.

Dear Sirs! In spite of learning from the Buddha and practising the noblest practice, you become the low gandhabba devas.

Your resultant is not so good. It is not proper for me to see you in such a low state in spite of practising together.

Dear Sirs! Being gandhabba devas, you have to come and entertain the Tāvātimsa devas. Please see me living in the previous life.

Though I was a woman in the previous life, I now become a Tāvātimsa deva, full of celestial wealth. Thus reminded, they felt repentance saṃvega and went to Gopaka altogether and said that they would strive hard just now with strenuous effort to attain the special dhamma and never to become servants anymore. Two of

the three devas remembered the Teachings of Gotama Buddha repeatedly and worked hard.

Two of them being detached from this celestial abode, saw the danger of sensual pleasures. Just as the big elephant cut the rope, two devas cut the fetters of sensual pleasures; they become brahmas in Brahma Abode. Those two hero devas become brahmas in the Brahma Abode surpassing all devas attending the Sudhamma Meeting together with Sakka, the King of devas and Pajāpati devas.

Sakka, the supreme ruler of devas saw the two gandhabba devas surpassing the Tāvatinī-sa devas and have become in Brahma Abode, and got samīvega inspiring awareness and apprehension among the devas. Gopaka deva said, "O King Sakka, there arises the Supremely Enlightened Buddha in this world. He is well known as Sākiya Gotama Buddha. Those devas forget Paṭhamājhāna. When I remind them, they attain Paṭhamājhāna.

One of the three devas is always living in gandhabba devas (āvāsika). The remaining two, even though living in gandhabba devas, attain Anāgāminimagga and think other devas as low.

In this Buddha Sāsana, there are distinctive disciples as such. How can a disciple doubt

about Buddha, Dhamma and Saṃgha. He never doubts anymore. Let us pay homage to the Buddha who has already crossed the Four Oga, cut off vicikicchā doubts, won five kinds of Māra, and has become the noblest among men, devas and brahmas.

Bhagavā! Two of the three devas know your dhamma, get brahmapurohita khandhā and attain a special dhamma, namely, Anāgāmi maggaphala.

Bhagavā! I come here to attain a special dhamma. Kindly let me ask you some questions.

Then, the Exalted One thinks thus, ‘This King of Sakka has pure mind for days and nights. Whatever he asks, he would ask only good things. If I answer his questions, he would realize, understand quickly.’ Then the Exalted One says in verse: “Ask questions as you wish; I will clear your doubt”.

Sakka, the King of Devas asking questions

On getting permission, Sakka, the King of Devas asked this question at first.

“The Exalted One! Devas, men, asuras, dragon gandhabbas and many other beings wish to live without enmity, punishment, enemies, mental suffering and anger”

The Exalted One answered thus, "Devas, men, asuras, dragons, gandhabbas and many other beings wish to live without enmity, punishment, enemies, mental suffering and anger. Even though they wish thus, they have to live with enmity, punishment, enemies, mental suffering and anger; it is because of (issā) jealousy and (macchariya) avarice saṃyojana.

Then Sakka, the King of Devas was pleased with the answer of the Exalted One and accepted gladly.

Sakka said, "The Exalted One! It is true. Sugato the well speaker speaks the Truth. For I listen to you and now I am free from sceptical doubts. I overcome the puzzle", and thus accepted it gladly.

Thus Sakka, the King of Devas liked the Buddha Dhamma and accepted gladly and asked for the next problem.

"What is the cause of issā macchariya, the progress, the happening, the origin? When does it come to be? When does it not come to be?

"Sakka, the King of Devas-- Issā Macchariya has love and hatred as its cause. It has love and hatred as its cause for the progress. It has the happening, the origin; when love and hatred arise, Issā Macchariya come to be. When

love and hatred do not arise, issā macchariya do not come to be,” thus answered the Buddha.

“The Exalted One! What is the cause of love and hatred? What is the cause for the progress? What is the cause for happening? What is the origin of it? When do love and hatred arise? When do love and hatred not arise?” asked the Sakka.

“Sakka, the King of Devas! Love and hatred have desire for sensual pleasure (chanda) as their cause. The desire for sensual pleasure is the progress for happening. The origin of it is the desire for sensual desire. When there is the desire for sensual pleasure, love and hatred do come to be. When there is not the desire for sensual pleasure, love and hatred do not come to be”, thus answered the Exalted One.

“The Exalted One! What is the cause of sensual pleasure? What is the cause for the progress? What is the cause for happening? What is the origin of it? When does the desire for sensual pleasure arise? When does sensual pleasure not arise?” asked the Sakka.

“Sakka, the King of Devas! The cause of sensual pleasure is sensual thoughts. The cause of its progress is the ‘perception’.¹

1. *papañca saññā*: Prolonging of the rebirth process (saṃsāra).

The origin of it is thinking (vitakka). When there is prolonging of rebirth process, the thought vitakka will arise. When there is no prolonging of rebirth process, the thought (vitakka) will not arise," thus answered the Exalted One.

Vedanā Kammatṭhāna

(Sensation Meditation)

"Sakka, the King of Devas! Somanassa Vedanā is of two kinds, namely, proper or improper to feel.

Somanassa Vedanā is of two kinds, namely, undelightful, proper or improper to feel.

Upekkha Vedanā is of two kinds, namely, equanimity, proper or improper to feel.

"Sakka the King of Devas, I have said that Somanassa Vedanā is of two kinds, namely, proper or improper to feel. Why did I say this? In these two Somanassa Vedanā, if you know that unwholesome dhammas decrease and wholesome dhammas increase, you should take delight in such kind of feeling.

The delightful Somanassa Vedanā occurs together with vitakka initiation of thought, also does together with vicāra sustained application of the mind.

The delightful Somanassa Vedanā which does not occur together with vitakka initiation of

thought and also sustained application of the mind. This delightful Somanassa Vedanā is more noble.

“Sakka, the King of Devas; I have said Somanassa Vedanā is of two kinds, namely, proper or improper to feel.

In the same way, the Buddha continued to expound domanassa and upekkhā, which are proper or improper to take delight.

Sakka, the King of Devas! Thus practising the group of papañca saññā, which prolongs the rebirth process, ceases, leading to Nibbāna.

Sakka, the King of Devas, the Bhikkhu practising the cessation of pāpañca saññā leads to that cessation (Nibbāna).

As Sakka, the King of Devas asked, the Buddha answered the question and Sakka was delighted and gladly accepted the Buddha Dhamma.

“The Exalted One! your answer is right. Well spoken Buddha! It is right. Because of hearing your answer, I have already overcome my doubt just now; I am free from wavering.”

Pātimokkha Samvara Sīla

Thus delighted with (pleased with) and gladly accepted the Buddha Dhamma, Sakka, the King of Devas asked another question.

“The Exalted One! How does a bhikkhu practise Pātimokkha Saṁvara Sīla?

“Sakka, the King of Devas! I say two physical practices which must not be practised and which must be practised (kāyasamācāra).

“Sakka, the King of Devas! I also say two verbal practices (vacīsamācāra) which must be practised and which must not be practised.

“Sakka, the King of Devas! I also say two kinds of acquisition (pariyesanā) which must be acquired and which must not be acquired.

“Sakka, the King of Devas! I have said two physical practices which must be practised and which must not be practised. Why did I say so? In these two physical practices, if you know that unwholesome dhammas increase and wholesome dhammas decrease, you must not practise it.

In these two physical practices (kāyasamācārā), if you know that unwholesome dhammas decrease and wholesome dhammas increase, you should practise it.

In the same way, the Buddha continued to expound ‘vacīsamācāra’ verbal practices which should be practised and which must not be practised.

“Sakka, the King of Devas! The Bhikkhus thus practising is called the practice of Pātimokkha Saṁvara Sīla.”

As Sakka, the King of Devas asked, the Buddha answered the questions and Sakka was delighted with (pleased with) and gladly accepted the Buddha Dhamma.

Indriya Samvara Sīla

Thus Sakka was delighted with (pleased with) and gladly accepted the Buddha Dhamma, and asked another more question-

“The Exalted One! How does the Bhikkhu practise Indriya Samvara Sīla?

Sakka, King of Devas, I say two visual objects which should be enjoyed and which must not be enjoyed with eyes.

Sakka, King of Devas, I say two sound objects which should be enjoyed and which must not be enjoyed with ears.

Sakka, King of Devas, I say two smell objects which should be enjoyed and which must not be enjoyed with nose.

Sakka, King of Devas, I say two taste objects which should be enjoyed and which must not be enjoyed with tongue.

Sakka, King of Devas, I say two physical objects which should be enjoyed and which must not be enjoyed with body.

Sakka, King of Devas, I say two mental objects which should be enjoyed and which

must not be enjoyed with mind.

Thus expounded by the Buddha, Sakka, the King of Devas said to Him thus-

The Exalted One! I understand the meaning of your brief Buddha Dhamma to be expounded largely thus-

The Exalted One! For the one who enjoys the visual object (form), the unwholesome dhammas increase and wholesome dhammas decrease, this visual object must not be enjoyed. For him who enjoys the visual object, the unwholesome dhammas decrease and the wholesome dhammas increase, such kind of visual object should be enjoyed.

The Exalted One! For the one who enjoys the sound object with ear; for the one who enjoys the smell object with nose; for the one who enjoys the taste object with tongue; for the one who enjoys the physical object with body; for the one who enjoys the mental object-- the unwholesome dhammas increase and the wholesome dhammas decrease, such kind of mental object must not be enjoyed with mind.

The Exalted One! For him who enjoys the mental object, the unwholesome dhammas decrease and the wholesome dhammas increase, such kind of mental object should be enjoyed with mind.

The Exalted One! I understand the meaning of your brief Buddha Dhamma to be expanded largely and because of hearing your answer, I have already overcome my doubt just now: I am free from wavering", said the Sakka the King of Devas.

The Attainment of Delight

"Sakka, the King of Devas! Do you remember that you have ever attained such kind of delight before?" said the Buddha.

"The Exalted One! Yes sir, I do remember that I have ever attained such kind of delight before," said Sakka, the King of Devas.

"Sakka, the King of Devas! How do you remember that you have ever attained such kind of delight before," said the Buddha.

"The Exalted One, it so happened before, the battle between devas and asuras. In that battle the devas won and the asuras lost. As we won we attained delight. Now we alone would enjoy both food for devas and asuras.

"The Exalted One, such kind of attainment of my delight is the holding of sticks, swords and arms. It is not to be tired of, free from attachment, for the cessation of the round of suffering, to appease lust, etc., to know with

a special insight knowledge, to realize the four noble truths, to perceive Nibbāna.

The Exalted One, such kind of attainment of my delight due to hearing your Buddha Dhamma has come. The only attainment of delight is without holding sticks, swords and arms. It is indeed to be tired of, free from attachment, for the cessation of the round of suffering, to appease lust, etc., to know with a special insight knowledge, to realize the Four Noble Truths, to perceive Nibbāna." said the Sakka, the King of Devas.

The Exalted One, You are the only Omniscient. You are the incomparable Teacher. In the world of devas together with human beings, there is not a person similar to you", said the Sakka, the King of Devas.

As the Exalted One answered to the question of the Sakka, the King of Devas, this Dhamma Desanā is called Sakka Pañhā.

Nidhikaṇḍa Sutta Translation

Jaṅgama Gold Pot

A man may bury his gold pot deep into the Earth down to water, it will become beneficial to him with regard to his work.

With a view to be free from criminal punishment by the ruler, to be free from robbers,

to be free from debt, to be useful in time of draught and hunger, to be useful in danger of fire, flood, etc., the man should bury his gold pot.

Even though properly buried deep into the Earth down to water, all gold may not accomplish for the man.

The gold pot may move to another place. The man (owner himself) may forget it. Also the dragon snakes may move it to another place. The giants may also take it away.

The hateful heirs may also unearth it in his absence. When his wholesome action also ends, that gold pot will disappear.

Anugāmika Thāvara Gold Pot

A woman or a man should bury the Gold Pot of Merits, by giving charity, by observing morality, by guarding body, word and mind, by taming faculties.

The Place to Bury Gold Pot

The Gold Pot of Merits should be buried in the Pagoda, Saṃgha, person, guests, Mother, Father and moreover elder brother, elder sister.

As the enemies cannot win this well-buried Gold Pot, it always follows the owner in the next life. Even though he has to abandon all

his wealth, he can take that Gold Pot of Merits to the next life.

The Gold Pot of Merits does not concern to others; the robbers cannot rob; the wise should do merits; the Gold Pot of Merits always follows him to the next life.

icchāsaya Gold Pot of Merits

This Gold Pot of Merit gives all wishes of devas and men. Due to that Gold Pot of Merits, all happiness can be obtained.

Good complexion, good voice, good form, beauty, control, much retinue-- all these benefits can be obtained due to that Gold Pot of Merits.

The Feudal Lord, Monarch, King, the happiness of the Revered Cakkavatti Ruler, the King of devas-- all these benefits can be obtained due to that Merit of Gold Pot.

The wealth in human abode, the pleasure in the deva abode and the Bliss of Nibbāna-- all these benefits can be obtained due to that Gold Pot of Merits.

On account of full of good friends and suitable effort, he can get the benefit of learning Arahatta Magga and Fruition knowledge because of that Gold Pot.

The Four Analytical Knowledge, the Eight Vimokkhas, Sāvaka (disciple), Pāramī Knowl-

edge, Pacccka Bodhi Knowledge, Sammā sambodhi Knowledge-- all these benefits can be obtained because of that Gold Pot of Merits.

Beings full of that merits is of much benefit. So, the calm Wise praise to have done good merits before," said the Buddha.

Parābhava Sutta Translation

Parābhava Sutta Introduction

Thus I have heard. Once the Exalted One was residing at the Jetavana Monastery of the banker Anāthapiṇḍika. At that time, at midnight, a certain beautiful deva, illumining the whole Jetavana Monastery approached and paid homage to the Buddha and stood at a place and asked the Buddha in this verse:

The Causes of Ruin

The Venerable Ashin Gotama, we ask you to tell us about the man in ruin. What is the cause of ruin?

It is easy to know the man in progress, it is also easy to know the man in ruin. The man who wishes dhamma is in progress. The man who does not wish and does hate dhamma goes to ruin.

We understand that is the first cause of ruin. What is the second cause of ruin?

That man loves the unvirtuous, the evil men; he does not love the virtuous men; he loves the evil dhamma of the evil men. Those three are the causes of ruin.

We understand that is the second cause of ruin. Buddha! Please tell us the third cause of ruin. What is the third cause of ruin?

He who used to be in drowsiness; he enjoys with companions; he does not awake, he is not active, he is lazy, he used to be angry; that man's five causes are the causes of ruin.

Even though he has much wealth, much money, full of food, he alone eats it; his eating is the cause of ruin.

We understand that is the sixth cause of ruin. Please tell us the seventh cause of ruin. What is the seventh cause of ruin?

He has harsh conceit of jāti birth, wealth, lineage; he does not respect his relatives-- those four are the causes of ruin.

We understand that is the seventh cause of ruin. Please tell us the eighth cause of ruin. What is the eighth cause of ruin?

Being excessive in women, in intoxicants, gambling, he destroys his property. Those three are the causes of ruin.

We understand that is the eighth cause of ruin. Please tell us the ninth cause of ruin. What is the ninth cause of ruin?

He is not contented with his wife and commit prostitution, covet the wives of others. Those two are the causes of ruin.

We understand that is the ninth cause of ruin. Please tell us the tenth cause of ruin. What is the tenth cause of ruin?

A man in his prime age marries a small girl who has the nipples about the size of persimmon on her breast. He cannot sleep well because she is not safe from other men. That sleeplessness (loss of sleep) is the cause of ruin.

We understand that is the tenth cause of ruin. Please tell us the eleventh cause of ruin. What is the eleventh cause of ruin?

A man gives the duty of a housekeeper to his wife who is a glutton and undisciplined or to a person who is of the same nature; that is the cause of ruin.

We understand that is eleventh cause of ruin. Please tell us the twelveth cause of ruin. What is the twelveth cause of ruin?

A man has a great lust for wealth after losing his wealth (fortune), he is also in the Royal prince lineage, he wishes to be king. His wish is the cause of ruin.

In this world, the wise man who has pure and good knowledge considers well these twenty-four causes of ruin and refrains from them and so reaches the pleasant happy abode of celestial devas", said the Buddha.

Kalahavivāda Sutta Translation

Why quarrels and disputes happen? Why loud weeping (bewailing), anxiety together with jealousy, haughtiness and extreme haughtiness happen? I beg you sir, please tell us the cause.

Causes of Quarrels and Disputes

Quarrels and disputes happen because of the beloved ones: loud weeping, haughtiness and extreme haughtiness together with backbiting happen because of the beloved ones. Quarrels and disputes are connected with jealousy. When disputes happen, backbiting happens.

In this world, what is the cause of the beloved things? As he has lobha craving, he is living in the world. What is the cause of his lobha craving? His wish and fulfilment are the things which the man depends on. What is the cause of wish?

In this world, (kāmacchanda) sensual desire is the cause of the beloved things. As they

have lobha greed, they are living in the world. Sensual desire is the cause of that lobha greed too. Those desire and fulfilment are also the things they depend on. Those wish and fulfilment are also the cause of sensual desire.

In this world, what is the cause of sensual desire? Why determination with greed and wrong view come to be? The Buddha expounds the cause of hatred (anger), telling lies, doubts. Why do such dhammas happen?

In this world, the people say pleasant and unpleasant nature; depending on the pleasant and unpleasant nature, sensual desire comes to be. In the world, seeing the appearing and vanishing in the body, the people determine with greed and wrong view.

Hatred (anger), telling lies, doubts, happen only when pleasant and unpleasant. For the Buddha expounds as He knows, one who has doubts should practise the three trainings (sikkhā) to realize insight knowledge.

What is the cause of pleasant and unpleasant things? In the absense of what, these pleasant and unpleasant things do not happen? Because of nature, disappearing and appearing come to be. Please tell us that nature.

Pleasantness and unpleasantness have the cause of contact. When contact is absent, these

dhammas do not happen. There are disappearing and appearing; I tell you, contact causes pleasantness and unpleasantness.

In this world, what is the 'cause of contact? What is the 'cause of determining? When does 'clinging as mine' disappear? When contact cannot touch?

Depending on mind and matter, contact comes to be. Determining has the cause of *taṇhā*, sensual desire. If there is no sensual desire, clinging 'as mine' does not come to be. When overcoming matters, contact cannot touch.

How can a man practise and overcome matter? How can he overcome happiness and suffering? Please tell us about it. We should like to understand.

One who is not present of perception, not a lunatic, not *asaññasatta* brahma who has no perception and is not abiding in *nirodha samāpatti*, who has not attained *arūpa jhāna samāpatti*, one who attains the fourth *rūpa jhāna* can overcome matter. Greed, conceit and wrong view (*taṇhā*, *māna*, *diṭṭhi*) which prolong *saṃsarā* have perception as a cause.

The Exalted One, You have already answered the question. May we ask you other question? Please pardon us. Please answer. In this world, do some wise men say noble purity

of beings by the limit of arūpa samāpatti? Or do they say yet more noble purity than this arūpa samāpatti?

In this world, some wise men know noble purity of beings by the limit of arūpa samāpatti. Among them, some who say that they are experts in anupādisesa will show annihilation-belief (uccheda-diṭṭhi).

The wise Gotama Buddha knows that those holders of wrong views depend on eternity-belief; knows eternity-belief and annihilation belief; knows the impermanence, suffering and not self (anicca, dukkha, anatta) and has overcome the wrong view. So He does not come to disputes.

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